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# IRISH GLOSSES.

A MEDIEVAL TRACT

(V. G. A.)

ON

## LATIN DECLINATION,

WITH

EXAMPLES EXPLAINED IN IRISH.

TO WHICH ARE ADDED

THE LORICA OF GILDAS, WITH THE GLOSS THEREON,

AND A SELECTION OF GLOSSES FROM THE BOOK OF ARMAGH.

EDITED BY

WHITLEY STOKES, A. B.



DUBLIN:

Printed at the University Press,

FOR THE IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY.

1860.



THIS COPY WAS PRINTED FOR

W. F. SKEENE, ESQ.

MEMBER OF THE SOCIETY.

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DUBLIN:  
PRINTED AT THE UNIVERSITY PRESS,  
BY M. H. GILL.

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A MEDIEVAL TRACT  
ON  
L A T I N   D E C L E N S I O N ,  
WITH  
EXAMPLES EXPLAINED IN IRISH.



HE following tract on Latin declension is taken from a volume of parchment MSS. marked H. 2. 13, and preserved in the Library of Trinity College, Dublin. The volume is unpaged, but the tract commences at the back of the 35th, and ends at the back of the 38th folio from the beginning.

Dr. O'Donovan thinks the tract in question was written about the year 1500. Mr. Curry considers it somewhat older. I do not venture to decide on its age. It is clear, however, that the scribe was a copyist, not a composer; and that his original was produced at a period considerably before the transcription.

The chief, indeed the only, value of the tract lies in the large number of Irish words (about 1100) which are placed as glosses to the Latin vocables exemplifying the different declensions. Many of these words are unregistered in our dictionaries; of others, the

meaning has hitherto been guessed at rather than known. Still, some persons may ask, why should the Irish Archaeological Society expend its funds in publishing a document which merely illustrates the Irish language? Let such persons try to understand that every contribution to a more accurate knowledge of this Irish language is ultimately a contribution to Irish history. For this can never be written until trustworthy versions are produced of all the surviving chronicles, laws, romances, and poetry of ancient Celtic Ireland. Moreover, immediate results of high historical importance may be obtained by comparison of the words and forms of the Irish with those of the other Indo-European languages. Chronicles may, and often do, lie; laws may have been the work of a despot, and fail to correspond with the ethical ideas of the people for whom they were made; romances may misrepresent the manners and morals of their readers and hearers; and poetry may not be the genuine outcome of the popular imaginative faculty. But the evidence given by words and forms is conclusive—evidence of the habitat, the intellectual attainments, the social condition of the Aryan family before the Celtic sisters journeyed to the West—evidence of the period at which this pilgrimage took place as compared with the dates of the respective migrations of their kindred—evidence of the connexions existing between the Celts and other Indo-Europeans after the separation of languages. I trust that the subjoined commentary will be found to have done somewhat towards the attainment of the objects here indicated; and have now only to acknowledge the helpful kindness of my friends, the Rev. Dr. Todd, Mr. Eugene Curry, Dr. O'Donovan, Dr. Siegfried, and the Rev. R. F. Littledale.

W. S.

CARAIG BREACC, HOWTH,

August 16, 1858.

[IT]

[It was at first my intention to have printed the following tract exactly as it stands in the codex. But so corrupt did this appear on closer investigation, that it seemed preferable to correct the text wherever it was likely to embarrass the reader, always, however, giving in a foot-note the lection of the MS. This I have done. Proper names have been spelled with initial capitals. Marks of punctuation have been introduced. The letters Q. and R. have been inserted before the Questions and Answers respectively. The examples have been numbered. All other interpolations have been enclosed in brackets.]

---

**Q.** Prima declinacio quot literas terminales<sup>1</sup> habet ? R. Tres.  
Q. Quas ? R. a, s, m. Q. Quot terminaciones habet ? R. Quatuor.  
Q. Quas ? R. a, as, és, am. Q. Da exempla. R. a ut poeta,  
as ut Eneas, és ut Anchises<sup>2</sup>, am ut Adam.

Q. Quot genera habet hec terminacio á. in prima declinacione ?

R. Quinque, que sunt masculinum, ut hic poeta, femininum ut  
hec regina, neutrum, ut hoc pascha<sup>3</sup>, communе, ut hic et hec avena,  
epicenum ut hic et hec aquila.

Q. Quot genera habet haec terminacio ás in prima declinacione ?

R. Unum genus, ut hic Eneas.

Q. Quot genera habet terminacio es in prima declinacione ?

R. Unum genus, ut hic Anchises<sup>4</sup>.

Q. Quot genera habet hec terminacio am in prima declinacione ?

R. Unum genus ut hic Adám. Unde regula<sup>5</sup>—

Rectius as, es, a, dat declinacio prima,

Atque per am proprie quedam ponuntur Ebrea, ut supra.

Q. Que est agnicio prime declinacionis nomínūm?

R. Hec est : cuius genitiuus<sup>6</sup> et datiuus singulares, nominatiuus  
et

<sup>1</sup> MS. tirmínales. <sup>2</sup> ansises. <sup>3</sup> pascha. <sup>4</sup> ancísses. <sup>5</sup> r. <sup>6</sup> genetiuus.

et vocatiuus plurales in á diphthongo<sup>1</sup> desinunt, accusatiuus singularis in am productum desinit<sup>2</sup>, accusatiuus pluralis in ás productum desinit, exceptis nominibus prime declinacionis que non declinant[ur], sic :—

- |   |   |
|---|---|
| 1 hic poeta .i. φίλος.                            | hic legista .i. λέχαιρε.  |
| hic propheta .i. φάιτ <sup>3</sup> .              | hic decretista .i. δεκρεδέας.   |
| hic psalmista .i. ψαλμότης.<br>λαύ <sup>4</sup> . | hic patriarcha .i. πατραρχαῖς.  |
| hic scriba .i. φάι.                               | hic scurra .i. σφοραν.  |
| 5 hic eitharista <sup>5</sup> .i. ερυτήρε.        | 15 hic questionista <sup>6</sup> [quaestiona-<br>rius] .i. σερτυναῖς. |
| hic timpanista .i. τιμπανάς.                      | hic archimandrita <sup>9</sup> .i. αρχι-<br>εαρπος.                   |
| hic organista .i. οργαναῖς.                       | hic auriga .i. γύλλα σίνη εἰς.  |
| hic sophista .i. φορφιρτίδε <sup>6</sup> .        | hic birria .i. βιρραῖς.   |
| hic partista .i. πανναιρε <sup>7</sup> .          | hic geta .i. γειδό.   |
| 10 hic lanista .i. λυέταιρε.                      |   |

Feminina haec sunt :—

- |   |  |
|---|--|
| 20 haec regina .i. βίβιαν <sup>10</sup> . | haec tunica <sup>13</sup> . μαρη.      |
| haec duxista. βαντόιρε <sup>11</sup> .    | 30 haec manica. μυινσίλλε.             |
| haec abatissa .i. βαναβ.                  | haec allea [allium]. γαϊρ-             |
| haec priorissa. βανριοιρ.                 | λεοց.                                  |
| haec sacerdotista. βανγα-                 | haec lacerna. πλεύταν.                 |
| δαρτ.                                     | haec cirra [cirrus]. σιαθ.             |
| 25 haec ancilla. μηντ.                    | haec chirotheca. λάμαν <sup>14</sup> . |
| haec galea. ατ κλιε.                      | 35 haec spica. διαρ.                   |
| haec alea. ταύριρ.                        | haec lasciuia. βραΐρε <sup>15</sup> .  |
| haec mitra <sup>12</sup> . βαΐριν.        | haec falinga. παλαινδ.                 |
|   | haec                                   |

<sup>1</sup> diptongo. <sup>2</sup> desinunt. <sup>3</sup> faidh. <sup>4</sup> sailmeetlaid. <sup>5</sup> sitarista. <sup>6</sup> sophistighi. <sup>7</sup> ri  
<sup>8</sup> qonista. <sup>9</sup> arcimantrica. <sup>10</sup> righan. <sup>11</sup> bantaisech. <sup>12</sup> mittra. <sup>13</sup> tonfea. <sup>14</sup> ciratheca.  
amann. <sup>15</sup> h. lassiua braisi.

- |   |  |
|---|--|
| haec camisia <sup>1</sup> . léine.      | haec tabella ταῦται.                       |
| haec gena. γρυαῖο.                      | haec cantilena cantaiprečt <sup>11</sup> . |
| 40 haec lingua <sup>2</sup> . τενγαδ.   | haec mitreta τυιρεοδ.                      |
| haec pera. τιαč.                        | 65 haec parra μεναρ.                       |
| haec trolla. λοραδ.                     | haec parricula γοκαν.                      |
| haec decima. δεκχμαδ.                   | haec tabula κλάρ.                          |
| haec candela. κοινμιλ.                  | haec ancora ανκοιρε.                       |
| 45 haec gelima. πυνανν.                 | haec lympha .i. υψης ιμιλ <sup>12</sup> .  |
| haec fistula. φεδάν.                    | 70 haec aptempna [επιδεμνια ?]             |
| haec barba. πέρογ <sup>3</sup> .        | ρερ no καρρ.                               |
| haec nouerca. λεγμάταιρ <sup>4</sup> .  | [haec] trabecula ταεβάν τελ-               |
| haec carruca. ρερραč.                   | λαιγ no comlað <sup>13</sup> .             |
| 50 haec phoca. πόν <sup>5</sup> .       | haec caliga .i. αρραν.                     |
| haec caphia .i. cennbapp <sup>6</sup> . | haec ligula. λαινοεη.                      |
| haec claua λορδ.                        | haec corrigia. τρανγλε.                    |
| haec penna penn <sup>7</sup> .          | 75 haec corona. κοροιν.                    |
| haec poena <sup>8</sup> πιαν.           | haec clerica. κοροιν.                      |
| 55 haec iolla [jula ?]. μαροc.          | haec coma <sup>14</sup> . πολτ.            |
| haec olla. κροκαν.                      | haec glabella. δειργεć in                  |
| haec vesica. πιαταιρε <sup>9</sup> .    | φυιλτ <sup>15</sup> .                      |
| haec creta καίλc.                       | haec palpebra. βαβρα.                      |
| haec caustoria [καυστηριον ?].          | 80 haec pupilla μαc ιμπε-                  |
| αδαιc.                                  | ραν.                                       |
| 60 haec plumba [plumbum].               | haec theologia <sup>16</sup> . διαδαćt.    |
| luaiđe <sup>10</sup> .                  | haec grammatica. γραμμα-                   |
| haec norma. πιαγαιl.                    | ταć <sup>17</sup> .                        |

haec

camisa. <sup>2</sup> linga. <sup>3</sup> fesog. <sup>4</sup> lesmathair. <sup>5</sup> foca. ron. <sup>6</sup> cenbar. <sup>7</sup> pend. <sup>8</sup> pena.  
<sup>9</sup> fessica. siadaire. <sup>10</sup> luaidhi. <sup>11</sup> candaléna canntairecht. <sup>12</sup> h. limpausē .i. imill.  
<sup>13</sup> naucula tæman callaigh l. comla. <sup>14</sup> cómma. <sup>15</sup> fault. <sup>16</sup> tethologia. <sup>17</sup> grammatica.  
 gramatach.

haec dialectica <sup>1</sup> .	dilecta <sup>2</sup> .	haec terra.	talam <sup>3</sup> .
haec ystoria.	r̄oairp.	haec tribula	[tribulum].
85 haec mechanica.	éolap̄ dōip <sup>4</sup> .	ruip̄t no r̄giup̄pe <sup>10</sup> .	
haec patena.	oīgen.	110 haec villa.	baile.
haec rhetorica <sup>5</sup> .	ol̄iȝi.	haec villula	.i. aptán <sup>11</sup> .
haec pantera.	nātaīp <sup>6</sup> .	haec via.	r̄lȝe <sup>12</sup> .
haec maxilla.	leca in duine <sup>7</sup> .	haec vita.	betu <sup>13</sup> .
90 haec mala.	lečail <sup>8</sup> .	haec herba.	luþ <sup>14</sup> .
haec bucca.	áil.	115 haec silua.	coill.
haec gula.	cpráep.	haec virga <sup>15</sup> .	r̄lat.
haec mataxa.	ulbu.	haec virgula.	r̄latin <sup>16</sup> .
haec palina.	barr.	haec grunna.	moin.
95 haec alapa.	baþog.	haec gleba <sup>17</sup> .	fod.
haec plannta.	bond.	120 haec casa <sup>18</sup> .	boðan.
haec mentula	feam .i. pp̄iu.	haec cassula.	coðall.
haec emenda	.i. cain.	[haec casula].	cpo <sup>19</sup> .
haec vena.	cuple.	haec camera.	camþa no re-
100 haec mamma.	cich.	ompa.	
haec mammilla.	cichín <sup>7</sup> .	haec porta.	vorup.
haec mammula <sup>8</sup> .	ut̄h.	125 haec valua.	comla.
haec stella.	petla.	haec creta	[erates] clath.
haec ethera [aether].	aóip̄.	haec digma <sup>20</sup> .	mapcač na
105 haec aera.	oiep.	comlað.	
haec cratera.	r̄calia.	haec flamma <sup>21</sup> .	laþanp.
haec cretella	ȝþeiðell.	haec cloaca.	camþiað.
			haec

<sup>1</sup> dileta (with a hook over the t)   <sup>2</sup> h. meeania. cal. doe. (undulating line over the last e).   <sup>3</sup> rethoriea.   <sup>4</sup> nathari.   <sup>5</sup> duine.   <sup>6</sup> leth ail.   <sup>7</sup> eichin.   <sup>8</sup> mamula.   <sup>9</sup> talum.   <sup>10</sup> sust l. sgiursi.   <sup>11</sup> villola .i. urtan.   <sup>12</sup> slighi.   <sup>13</sup> beta.   <sup>14</sup> luibh.   <sup>15</sup> virgo.   <sup>16</sup> virgola.   slaitin.   <sup>17</sup> glebo.   <sup>18</sup> cassa.   <sup>19</sup> h. cassula cochall no ero.   <sup>20</sup> or perh. drigma.   <sup>21</sup> flama.

- 130 haec auia. *renmáthaip*<sup>1</sup>.  
haec denia. *rečján*<sup>2</sup>.  
haec scama [σκάμμα]. *land*.  
haec gemina. *léz lóžmap*<sup>3</sup>.  
haec fenistra. *fuinneog*<sup>4</sup>.
- 135 haec furca. *gáðal*.  
haec sportula. *pellec*.  
haec treuga<sup>5</sup>. *offrath*.  
haec urna. *milan*.  
haec guerra<sup>6</sup>. *cogad*.
- 140 haec alauda. *fuiþeoð*.  
haec garga<sup>7</sup>. *bairgen*.  
haec quarta .i. cestramad.  
haec merenda. *rpuðan*.  
haec buccella. *rpubán mara*<sup>8</sup>  
no *grœim*.
- 145 haec susurra [susurrus]. co-  
*gar*.  
haec tibia<sup>9</sup>. *colpa*.  
haec festucula<sup>10</sup>. *tauip*.  
haec honplata [*ῳμοπλάτη?*].
- 150 haec gingiuia. *peoil na piacal*.  
haec uvula<sup>13</sup>. *rine reain*.
- haec biturría vel biturrea  
*butun*.  
haec tectúra<sup>14</sup>. *videan*.  
haec lorica. *luþec*.
- 155 haec antiquula. *anþleine*<sup>15</sup>.  
haec mica. *míp*<sup>16</sup>.  
haec vaghina. *þauðin*.  
haec fainula. *caile daðca*.  
haec vacca<sup>17</sup>. *bó*.
- 160 haec aqua. *uþce*<sup>18</sup>.  
haec idiogina. *aðb[ap]*.  
haec bínna. *calptac*.  
haec benna. *gamain aðain*.  
haec juvenca<sup>19</sup>. *calpac*.
- 165 haec mulctrella<sup>20</sup>. *cundiðeoð*.  
haec mulcra. *eðræt*.  
haec opa<sup>21</sup>. *coppog*.  
haec tunica sclerotica<sup>22</sup>. *ge-*  
*alan na rúl*<sup>23</sup>.  
haec taberna. *taibepne*.
- 170 haec rectoria. *peppronaðt*<sup>24</sup>.  
haec vicaria. *bicærnecht*.  
haec capillanía. *cabillanaðt*.  
haec abbatia<sup>25</sup>. *abðaine*.  
haec vaccaria<sup>26</sup>. *buaile*.
- haec

<sup>1</sup> aua. senmathair. <sup>2</sup> sechran. <sup>3</sup> gema. legh loghmar. <sup>4</sup> fuindeog. <sup>5</sup> treoga. <sup>6</sup> gerra.  
<sup>7</sup> leg. quadra? <sup>8</sup> bucealla. <sup>9</sup> tipia. <sup>10</sup> pestucula. <sup>11</sup> in *tplindéim*. <sup>12</sup> iuntura.  
<sup>13</sup> ugula. <sup>14</sup> dectura. <sup>15</sup> anticula aithleini. <sup>16</sup> mir. <sup>17</sup> vaca. <sup>18</sup> uisci. <sup>19</sup> iuvéneca.  
<sup>20</sup> muclella. <sup>21</sup> oba. <sup>22</sup> h. tonica scilarotica. <sup>23</sup> sul. <sup>24</sup> persunacht. <sup>25</sup> abacia.  
<sup>26</sup> uacaria.

- |     |   |   |
|-----|---|---|
| 175 | haec prouincia. πρόουντρε.                | haec gallina. σερπ.                                       |
|     | haec metrop[ο]litica ca-                  | haec aquila. ἡλυρ.  |
|     | θαιρ αἰρεαρβυις.                          | haec arca <sup>7</sup> αργ.                               |
|     | haec basilica. εαγλαιη <sup>1</sup> .     | haec cista κιρτε <sup>8</sup> .                           |
|     | haec mellifolia [millefolium].            | 200 haec merula. κιαρρεῑ.                                |
|     | αταιρταλμαν <sup>2</sup> .                | haec monedula <sup>9</sup> καιο̄.                         |
|     | haec testa. βλαιρ̄.                       | haec philomena <sup>10</sup> . πρινεο̄.                   |
| 180 | haec sabribarra βροτρασαν.                | haec columba. colum.                                      |
|     | haec uolua [valva ?]. cen-                | haec lucifugia ι. σρεβαρ.                                 |
|     | baραν.                                    | 205 haec capreola. φερβο̄.                                |
|     | haec artemisia <sup>3</sup> . βυατβαλλα-  | haec rostigola <sup>11</sup> . κορασικ μα-                |
|     | liaτ.                                     | πα <sup>12</sup> .  |
|     | haec ferina. λυρ να φιασ̄.                | haec aurigola. ορεολαν.                                   |
|     | haec brecia [brassica?]. βιρο̄.           | haec urtica. νενντο̄ <sup>13</sup> .                      |
| 185 | haec genista. φειλῡ.                     | haec arista ι. κονλαῑ.                                   |
|     | haec ea. γαρβο̄.                          | 210 haec stipula κοιννιν.                                 |
|     | haec ganea. μερυρεῑ.                     | haec fistula <sup>14</sup> . ρειμιν.                      |
|     | haec concha <sup>4</sup> . φαειο̄.        | haec moneta μοναδαν.                                      |
|     | haec gletealla [clitellae ?].             | haec glaneta. γλακαρ̄.                                    |
|     | μαριλαῑ.                                 | haec pharetra <sup>15</sup> . γλακραιγεο̄ <sup>16</sup> . |
| 190 | haec solea <sup>5</sup> . бонн.           | 215 haec sagitta <sup>17</sup> . ραιγεο̄ <sup>16</sup> .  |
|     | haec urla [orlus] ι. бile.                | haec hasta. γα.   |
|     | haec impedita. υακταρ̄.                   | haec flabella. ρεινεο̄ γάιτε                              |
|     | haec medulla. ρμιρ̄.                      | no bulga <sup>18</sup> .                                  |
|     | haec coquilla <sup>6</sup> . φαειο̄ βεζ̄. | haec fabrica. σερδα <sup>19</sup> .                       |
| 195 | haec grangia. γραινρεῑ.                  | 219 haec massa. μερδαν.                                   |
|     |   | haec  |

<sup>1</sup> bacilica eaglas. <sup>2</sup> athair talman. <sup>3</sup> artimesia. <sup>4</sup> coneia. <sup>5</sup> solia. <sup>6</sup> eoqūima.  
<sup>7</sup> archa. <sup>8</sup> sista cisti. <sup>9</sup> monetola. <sup>10</sup> pilomena. <sup>11</sup> leg. rusticula ? <sup>12</sup> mára. <sup>13</sup> nenn-  
 tog. <sup>14</sup> festula. <sup>15</sup> faretra. <sup>16</sup> soiged. <sup>17</sup> sagita. <sup>18</sup> seideth gáibulga. <sup>19</sup> cerdea.

- 220 haec baudaca [balducta ?].      haec situla<sup>12</sup>. ƿitæal.  
       bláðac<sup>1</sup>.  
 haec ceruisia<sup>2</sup>. línd.  
 haec urina. fual.  
 haec fabula. ƿzél<sup>3</sup>.  
 haec purpura. copcaip.  
 225 haec cera. céip<sup>4</sup>.  
       haec serra<sup>5</sup>. ȝlarr.  
       haec rota. ƿoth.  
       haec fauilla.  
       haec cauicula [cavernula] .i.  
             foðlarið<sup>6</sup>.  
 230 haec litera. líter.  
       haec syllaba. ƿillabi [?].  
       haec pagina<sup>7</sup>. lētenac.  
       haec chiragra<sup>8</sup>. crupán na  
             lám<sup>9</sup>.  
       haec luna. eƿga.  
 235 haec panca [pantex] meðal.  
       haec aruina<sup>10</sup>. blonac.  
       haec moniþicina [?]<sup>11</sup>. monað.  
       haec comprisura. ƿarcan.  
       haec troclia cantaiρ.  
 240 haec eripica [rastrum]. cliat  
             fuirrið[e].  
             haec situla<sup>12</sup>. ƿitæal.  
       haec pista. τæf.  
       haec glassia [γαλαξία] mul  
             can.  
       haec prissura. ƿz̄a.  
 245 haec pensa [pensum] cocan.  
       haec lapifulta. lécc málain<sup>13</sup>.  
       haec presena. baneig.  
       haec rula. luč ƿrancaac.  
       haec talpa. luč dall.  
 250 haec lactura. lacht.  
       haec amusca. amanc.  
       haec ascia<sup>14</sup>. τál.  
       haec scindula<sup>15</sup>. ƿarñoði.  
       haec scupa [scopae]. eƿcarpt.  
 255 haec pustula. ȝuirin<sup>16</sup>.  
       haec onesta. nuþ.  
       haec grimaga baueachlac.  
       haec picuta. meall.  
       haec mustella. eár.  
 260 haec muscipula. ƿiðcæt<sup>17</sup>.  
       haec decipula .i. concip<sup>18</sup>.  
       haec sagena. ƿrætar.  
       haec biga. ƿær.  
       haec cantela [antilena]. uctac.  
             haec

<sup>1</sup> blathach. <sup>2</sup> seruisia. <sup>3</sup> sgel. <sup>4</sup> ceir. <sup>5</sup> sera. <sup>6</sup> h. fauilla. fochluidh .i. cauicula.  
<sup>7</sup> pagena. <sup>8</sup> sirogra. <sup>9</sup> crupan na lam. <sup>10</sup> asugia. <sup>11</sup> monifina (a hook rising out  
of the f). <sup>12</sup> citola. <sup>13</sup> lee in arain. <sup>14</sup> assia. <sup>15</sup> sindola. <sup>16</sup> guirin. <sup>17</sup> musipula. fidh  
cat. <sup>18</sup> decipola .i. con cro.

- |     |   |     |   |
|-----|---|-----|---|
| 265 | haec postella [postilena]. <i>τια-</i><br><i>ραč.</i>             | 275 | haec edibulta. <i>εροισινη</i> mad-<br><i>‘ρα αλαιο.</i>              |
|     | haec crapula <sup>1</sup> . <i>λαιθηπτ.</i>                       |     | haec offa. <i>coinmir</i> <sup>7</sup> .                              |
|     | haec uva. <i>καερ</i> <i>ρινεμναč</i> <sup>2</sup> .              |     | haec cavea <sup>8</sup> . <i>δαβαč.</i>                               |
|     | haec lepra. <i>λυφτα.</i>   |     | haec calopeda. <i>ρυιρτε</i> <sup>9</sup> .                           |
|     | haec fragella. <i>εναιμριαč</i> <sup>3</sup> no<br><i>τορπαν.</i> |     | haec trica. <i>ιδ</i> <i>υρικυμαιλ</i> <sup>10</sup> .                |
| 270 | haec parma. <i>κοτυν.</i>   | 280 | haec parvispendia. <i>εραčт.</i>                                      |
|     | haec pyromantia <sup>4</sup> . <i>νελλαδο-</i><br><i>ραχτ.</i>    |     | haec ophthalmia. <i>ζαλαρ</i> <i>ρύ-</i><br><i>λα</i> <sup>11</sup> . |
|     | haec chiromantia <sup>5</sup> . <i>δορναδο-</i><br><i>ραčт.</i>   |     | haec pupina. <i>καιλεαč</i> <i>λιγεοc.</i>                            |
|     | haec γτυρηα [?] <i>ελαρ</i> <i>δυαιλ.</i>                         |     | haec coquina. <i>κοκταιρ.</i>   |
|     | haec catapulta. <i>ρблίναč</i> <sup>6</sup> .                     | 285 | haec creatura <i>κοιγρεαցաν.</i>                                      |

Ista sunt propria nomina uirginum:—

- |  |   |
|--|---|
| haec Maria.  | haec Elína.   |
| haec Catarina.   | haec Petronilla.  |
| haec Margareta.  | haec Alathia.   |
| haec Anna.   | haec Osanna.  |
| haec Lucia.  | haec Meléa.   |
| haec Brigada.  | haec Tegea.   |
| haec placenta. <i>αραν</i> <i>ζεαλ.</i>                      | his animabus. <i>anim</i> <sup>13</sup> .               |
| his dominabus. <i>βαντιζερ-</i><br><i>να</i> <sup>12</sup> . | his deabus. <i>βανδεα</i> in <i>το-</i><br><i>ραιο.</i> |
|  | his   |

<sup>1</sup> capula. <sup>2</sup> vua. caer finemach. <sup>3</sup> cnaimfiach. <sup>4</sup> piromanxia. <sup>5</sup> ciromancia. <sup>6</sup> ca-  
dibulta. <sup>7</sup> coinmir. <sup>8</sup> caba. <sup>9</sup> callidiba. suisti. <sup>10</sup> urecumail. <sup>11</sup> obtolmia. galar sula.  
<sup>12</sup> bainntigerna. <sup>13</sup> ainim.

- |   |  |
|---|--|
| 290 his filibus. <i>ingēn</i> <sup>1</sup> .  | his lupabus. <i>pōg allād</i> .                    |
| his natabus. <i>ingēn</i> .                   | Hoc pascha <sup>6</sup> . <i>cōlīc</i> .           |
| his libertabus. <i>banjōeř</i> <sup>2</sup> . | hoc manna <sup>7</sup> . <i>mānn</i> .             |
| his amicabus. <i>bančāra</i> <sup>3</sup> .   | 300 hoc mammona. <i>bořluasigev</i> <sup>8</sup> . |
| his equabus. <i>lāir</i> <sup>4</sup> .       | hoc all. a [alacrimonia ?]. <i>ru-</i>             |
| 295 his mulabus. <i>mūl</i> <sup>5</sup> .    | <i>bacúr</i> .                                     |
| his asinabus. <i>appal</i> .                  |  |

Communia<sup>9</sup> sunt haec:—

- |  |   |
|--|---|
| hic et haec idiota. <i>amadán</i> <sup>10</sup> .  | hic et haec Almanigma al-                 |
| hic et haec áduena. <i>deorpa</i> .                | manach <sup>15</sup> .                    |
| hic et haec indigena. <i>uppatō</i> .              | hic ethacc cristiogina. <i>cōpīrtin</i> . |
| 305 hic et haec Hibernigena. <i>eir-</i>           | hic et haec alienigena <sup>16</sup> co-  |
| <i>innacé</i> <sup>11</sup> .                      | <i>mařteč</i> .                           |
| hic et haec Scotigena <sup>12</sup> . <i>alba-</i> | 315 hic et haec hermita [ere-             |
| <i>nacé</i> .                                      | mita]. <i>vīčpebač</i> .                  |
| hic et haec Angelicina. <i>gall-</i>               | hic et haec homicida. <i>vun-</i>         |
| <i>oacé</i> <sup>13</sup> .                        | <i>mařbtac</i> .                          |
| hic et haec Normanigma.                            | hic et haec parricida. <i>atħap-</i>      |
| <i>nōmnanac</i> .                                  | <i>mařbtac</i> .                          |
| hic et haec Francigena.                            | hic et haec matricida. <i>máth-</i>       |
| <i>frangac</i> .                                   | <i>apmařbtac</i> <sup>17</sup> .          |
| 310 hic et haec Romanigena. <i>po-</i>             | hic et haec fratricida <i>bráth-</i>      |
| <i>manac</i> .                                     | <i>apmařbtac</i> <sup>18</sup> .          |
| hic et haec romipeta <sup>14</sup> . <i>ořlīč-</i> | 320 hic et haec sororicida <i>riup-</i>   |
| <i>pec</i> .                                       | <i>mařbtac</i> .                          |
|  | hic                                       |

<sup>1</sup> *ingin*. <sup>2</sup> *banshaer*. <sup>3</sup> *bančara*. <sup>4</sup> *lair*. <sup>5</sup> *mul*. <sup>6</sup> *pasea*. <sup>7</sup> *mann*. <sup>8</sup> *h. ma-*  
*mona bo sluaiged*. <sup>9</sup> *commonia*. <sup>10</sup> *amadan*. <sup>11</sup> *iberníginia*. *eirindach*. <sup>12</sup> *Seatigena*.

<sup>13</sup> *galldacht*. <sup>14</sup> *romipida*. <sup>15</sup> *almaneach*. <sup>16</sup> *alinigena*. <sup>17</sup> *mathar. m.* <sup>18</sup> *brathar. m.*

hic et haec uxoricida. bean-	hic Eneas. ængur.
mærbtaç.	hic Barnubas. apostoli.
hic et haec genericida. cl-	hic Lucas.
amuinmærbtaç.	345 hic Nemías. gilla na naom.
hic et haec uerbigina. cpi-	hic Malacias maolprech-
taigé <sup>1</sup> .	lann <sup>11</sup> .
hee brace <sup>2</sup> tpibur.	hic Ysayas. çrac.
325 hee insidie <sup>3</sup> . cealȝ.	hic Tobias.
hee nuptie <sup>4</sup> . bainde cíc.	hic Elyas. elȝ.
hee nundíne mormargad <sup>5</sup> .	350 hic Jermías. páit <sup>12</sup> .
hee rixe fergach <sup>6</sup> .	hic Annanias. páit <sup>12</sup> .
hee tabe inaða.	hic Sacarias. páit <sup>12</sup> .
330 hee atene [Athenae ?]. at-	hic Boreas <sup>13</sup> . an ðæt atú-
fiana.	aið.
hee tenebre. doþcadur.	hic Ancises. ppimaiðeit.
hee latebre. doþcadur.	355 hic Nestorides <sup>14</sup> . en.
hee diuicie. inmura.	hic Peliades. en.
hee diuine diaðact.	hic Fetomiades. en.
335 hee none. noíne <sup>7</sup> .	hic Latoniades. en.
hee calende <sup>8</sup> . caillnæ.	hic Tebaydes. en.
hee nebule. nell <sup>9</sup> .	360 hic Eneades. en.
hee schole <sup>10</sup> . pcola.	hic Adam. e.
hee mine. baðair.	hic Joram. e.
340 hic Andreas. andriar.	hic Abraham. e.
hic Thomas. tomær.	hic Cayn. e.

Q. Secunda declinacio quot<sup>15</sup> literas terminales habet? R. Tres.

Q. Quas?

<sup>1</sup> eristaighi. <sup>2</sup> brace. <sup>3</sup> incidie. <sup>4</sup> nubtie. baindi. eich. <sup>5</sup> mormargad. <sup>6</sup> fergach.  
<sup>7</sup> nonne ndíne. <sup>8</sup> callende. <sup>9</sup> nell. <sup>10</sup> scole. <sup>11</sup> maoleehl. <sup>12</sup> faith. <sup>13</sup> borias.  
<sup>14</sup> Nastorrades. <sup>15</sup> quat.

Q. Quas ? R. r, s, m.

Q. Quot terminaciones habet ? R. uí.

Q. Quas ? R. er, ír, ur, us, éus, um. Q. Da exempla. R. er, ut magister, ir, ut uír, ur ut satur, us ut dominus eus, [ut] Tatheus, um, ut templum. Q. Quot genera habet secunda declinacio ? R. uí. Q. Quas ? R. ut supra.

Q. Quot genera habet hec terminacio er in secunda declinacione ? R. unum ut hic magister.

Q. Quot genera habet terminacio ír in secunda declinacione ? Q. Unum ut hic uir.

Q. Quot genera habet hec terminacio us in secunda declinacione ? R. quatuor.

Q. Que sunt ? R. masculinum, ut hic dominus ; femininum [ut] hec domina vel hec malus ; neutrum, ut hoc vulgus ; promisc[u]um siue epicoenum<sup>1</sup> ut hic [et haec] milgus.

Q. Quot genera habet terminacio éus in secunda declinacione ? R. unum, ut hic Tatheus.

Q. Quot genera habet terminacio um in secunda declinacione ? R. duo.

Q. Que sunt ? R. femininum, ut hec dorcium, philorsium, glicerium; neutrum, ut hoc templum, simitherium.

Q. Que est agnicio nominum secunde declinacionis ? R. hec est: cuius genitiuus singularis, nominatiuus et uocatiuus plurales in i productum desinunt, datiuus et ablatiuus<sup>2</sup> singulares in ó productum desinit, [et genitiuus pluralis in orum] nisi sincupacio [i. e. syncope] fiat, ut duum pro duorum, datiuus et ablatiuus<sup>2</sup> plurales in is productum desinunt ; accusatiuus pluralis in os productum desinít, exceptis alis nominibus secunde declinacionis que non sic faciuntur.

hic

<sup>1</sup> episenum.

<sup>2</sup> oblativus.

- |     |   |     |   |
|-----|---|-----|---|
| 365 | hie magister. <i>maȝɪrðeȝ.</i><br>hic arbiter. <i>bƿeiȝeam.</i><br>hic presbyter <sup>1</sup> . <i>ƿagɑr̥t.</i><br>hic minister <i>τιμतίριȝ.</i><br>hic faber. <i>ȝabann<sup>2</sup>.</i>     | 390 | hic ager. <i>ƿepað.</i><br>hic suber. <i>ƿnámac<sup>3</sup>.</i><br>hic in[s]cimaster <i>maȝɪr-</i><br><i>ðeȝ aȝmpeȝac̥.</i><br>hic eger a. um. <i>eȝlán.</i>             |
| 370 | hic puer. <i>macam.</i><br>hic liber. <i>leabær.</i><br>hic caper. <i>ȝabær.</i><br>hic aper. <i>τoþc.</i><br>hic cancer. <i>paptán<sup>3</sup>.</i>  | 395 | hic uir. <i>ƿep.</i><br>hic semiuir. <i>leȝfeȝ<sup>9</sup>.</i><br>hic leuir. <i>ƿep clí.</i><br>hic duum. <i>uir τiȝeȝne<sup>10</sup></i><br><i>deiȝeȝ<sup>11</sup>.</i> |
| 375 | hic fiber. <i>doðþan.</i><br>hic linter. <i>laðær no ƿlinneȝpi-</i><br><i>að.</i><br>hic gener. <i>cliamuin.</i><br>hic sacer <sup>4</sup> <i>companac̥.</i>                                  | 400 | hic quadrum uir. <i>tauȝec̥ cet-</i><br><i>ƿaiȝ<sup>12</sup>.</i><br>hic quinctum uir. <i>tauȝec̥</i><br><i>cúȝip.</i>  |
| 380 | hic pulcher <sup>5</sup> . <i>a. um. ƿochþuiȝe.</i><br>hic niger .a. um. <i>duð.</i><br>hic piger .a. um. <i>leȝc.</i><br>hic macer .a. um. <i>τruaȝd.</i><br>hic aer .a. um. <i>ȝruamða.</i> | 405 | hic satur. <i>ƿatāc̥.</i><br>hic semisatur. <i>leȝjaȝac̥<sup>13</sup>.</i><br>hic dominus. <i>τiȝeȝne<sup>14</sup>.</i>   |
| 385 | hic aer .a. um. <i>aȝar̥b.</i><br>hic dexter .a. um. <i>deȝar̥.</i><br>hic sinister <sup>6</sup> . <i>cle.</i><br>hic anser. <i>geið.</i><br>hic onager <sup>7</sup> . <i>að allanð.</i>      | 410 | hic deus. <i>dia.</i><br>hic animus. <i>anum.</i><br>hic filius. <i>mac.</i><br>hic natus. <i>mac.</i><br>hic libertus. <i>ƿaeȝ.</i>                                      |
|     |   | hic | hic famulus <sup>15</sup> . <i>baȝlaȝc̥.</i><br>hic molossus. <i>mílcú<sup>16</sup>.</i>  |

<sup>1</sup> prespiter. <sup>2</sup> gabani. <sup>3</sup> partan. <sup>4</sup> soces. <sup>5</sup> puplican (*sic!*). <sup>6</sup> senester. <sup>7</sup> on  
ag (*sic*). <sup>8</sup> snamach. <sup>9</sup> semuir. lethfer. <sup>10</sup> tigerna. <sup>11</sup> deisi. <sup>12</sup> cetráir. <sup>13</sup> leth hsa-  
thach. <sup>14</sup> tigerna. <sup>15</sup> famalus. <sup>16</sup> malosus. milcú.

hic bufulus. bacl[ac] bpe.	435	hic monachus <sup>16</sup> . manac.
all[an].		hic homunculus <sup>17</sup> duine beg.
hic amicus. capa.		hic canonicus. cananaç.
hic equus <sup>1</sup> . eaç.		hic discipulus vifçibul.
415 hic mulus. mül <sup>2</sup> .		hic legitimus. olirçinac.
hic asinus <sup>3</sup> . arfäl.	440	hic cnipulus. rgiän.
hic lupus cu allard.		hic cutellus. rgiän.
hic ursus. matçamain.		hic ungulus [ungula]. cpub <sup>18</sup>
hic auus <sup>4</sup> . renatçair.		eiç.
420 hic proauus <sup>5</sup> a atçair riñ.		hic clauus [clavis]. tairnge <sup>19</sup> .
hic atauus <sup>6</sup> . a atçair riñ.		hic camus břaigdeç.
hic clericus. cleipeac.	445	hic baietus. paifci břog <sup>20</sup> .
hic laicus <sup>7</sup> tuata.		hic tegulus. rcolb tige <sup>21</sup> .
hic vitulus. lœg <sup>8</sup> .		hic archiepiscopus. aiþdeaf-
425 hic oculus. püil <sup>9</sup> .		bog.
hic monoculus. let[h]caeç.		hic episcopus. eaþbog.
hic cecus. vall.		hic archidiaconus. aiþcian-
hic cetus. mil móp no ruain-		nec <sup>22</sup> .
mech dubain <sup>10</sup> .	450	hic legatus. teacçair.
hic orbus. mac vleçta.		hic decanus. deganach.
430 hic luscus. mintjuileç <sup>11</sup> .		hic prelatus. pñelat.
hic lippus maetjuileç <sup>12</sup> .		hic prepositus. tigernne <sup>23</sup> .
hic aduocatus. abcondeç <sup>13</sup> .		hic diaconus. deçain.
hic juridicus <sup>14</sup> . oligçineç.	455	hic subdiaconus. rubdeçain.
hic causidicus. peñ cñifri do		hic acolytus. aclaiðe <sup>24</sup> .
congbail <sup>15</sup> .		hic chorus <sup>25</sup> . incopair.
		hic

<sup>1</sup> equus. <sup>2</sup> mul. <sup>3</sup> assinus. <sup>4</sup> aus. <sup>5</sup> proaus. <sup>6</sup> ataus. <sup>7</sup> laicius. <sup>8</sup> laegh. <sup>9</sup> suil.

<sup>10</sup> ruaimnech dubain. <sup>11</sup> mintsuilech. <sup>12</sup> lipus mæthsuilech. <sup>13</sup> abhcoidí. <sup>14</sup> iuriticus. <sup>15</sup> condmail. <sup>16</sup> monacus. <sup>17</sup> honumceulus. <sup>18</sup> cru. <sup>19</sup> tairrungi. <sup>20</sup> brog. <sup>21</sup> tigi. <sup>22</sup> airchindech. <sup>23</sup> tigerna. <sup>24</sup> acolitus. aclaidhi. <sup>25</sup> corus.

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|--|--|
| hic populus. in pupul.                   | 480 hic cepus [cippus ?]. cep.           |
| hic agnus. uan.                          | hic lectus. lebað.                       |
| 460 hic angelus. aingel <sup>1</sup> .   | hic firmus. oþrað.                       |
| hic gladius. cloðeam.                    | hic porcus. toþc.                        |
| hic arcangelus. aþcaingel.               | hic uannus rðaingnen.                    |
| hic pilus. puainde no foil-              | 485 hic tignus [tignum] cleat.           |
| tín <sup>2</sup> .                       | hic collactaneus <sup>12</sup> comalta.  |
| hic capillus. foiltnin <sup>3</sup> .    | hic decius.                              |
| 465 hic digitus. mépláime.               | hic phaselus <sup>13</sup> . cupac.      |
| hic articulus. mép coípe <sup>4</sup> .  | hic forulus. racc.                       |
| hic psalmus. palm.                       | 490 hic mantellus <sup>14</sup> . matal. |
| hic uirsiculus feþrán <sup>5</sup> .     | hic flosculus. blaðmap.                  |
| hic sonus foður.                         | hic agnellus. uainin <sup>15</sup> .     |
| 470 hic tonus. toin <sup>6</sup> .       | hic porcellus. oþrenin <sup>16</sup> .   |
| hic semitonus <sup>7</sup> [semitonium]  | hic pullus. reppac no ðer-               |
| leettom.                                 | cac <sup>17</sup> .                      |
| hic ditonus[s]. vitom.                   | 495 hic palus. cuaille <sup>18</sup> .   |
| hic pumnatus [prognatus ?]               | hic talus. viple.                        |
| macam gente <sup>8</sup> .               | hic callus.                              |
| hic punctus. punc.                       | hic catulus. cuilen.                     |
| 475 hic circulus. ceþcall.               | hic murilegus <sup>19</sup> . cat.       |
| hic murus. mup <sup>9</sup> .            | 500 hic dolus. cealȝ.                    |
| hic cibus. biað.                         | hic pediculus. mil éoaiȝ <sup>20</sup> . |
| hic discus. in gaillmiaf <sup>10</sup> . | hic manipulus. doþnán <sup>21</sup>      |
| hic cupus. copán <sup>11</sup> .         | buana.                                   |
|  | hic                                      |

<sup>1</sup> angilus. aingil. <sup>2</sup> ruaindi l. fuitin. <sup>3</sup> foiltin. <sup>4</sup> merlaime-mer coisi. <sup>5</sup> fersa.  
<sup>6</sup> tóin. <sup>7</sup> semtonus. <sup>8</sup> gennti. <sup>9</sup> mur. <sup>10</sup> ingaill. mias. <sup>11</sup> cipus copan. <sup>12</sup> collacan-

nus. <sup>13</sup> facellus. <sup>14</sup> mancellus. <sup>15</sup> uainin. <sup>16</sup> oirenin. <sup>17</sup> serrac l. gerreach. <sup>18</sup> cuaili.

<sup>19</sup> morelius. <sup>20</sup> peticulus. mil edaigh. <sup>21</sup> dornan.

- hic curellus. cnáimþiac<sup>1</sup>.  
 hic columbus. colum.  
 505 hic cureolus [curlegius ?].  
 coþcað mara.  
 hic gallus. coileac.  
 hic milgus [milvus]. preacán<sup>2</sup>.  
 hic figulus. ceþo.  
 hic cygnus<sup>3</sup>. in ela.  
 510 hic corus. coilec gaith<sup>4</sup>.  
 hic focus. teallac.  
 hic sotus. oinmid.  
 hic mimus geocac.  
 hic loculus. rþorðan.  
 515 hic pellicarius rðingðoip.  
 hic locus. marð.  
 hic diuersarius. aþirþeoip.  
 hic iocus. cluith<sup>5</sup>.  
 hic Tartarus<sup>6</sup>. ipþeapn.  
 520 hic infernus. ipþeapn.  
 hic catholicus. catolica<sup>7</sup>.  
 hic locanus. loðan.  
 hic xpianus. gilla cþiþt.  
 hic Persianus. Peþpen<sup>8</sup>.  
 525 hic Donatus. Donncað.  
 hic Martinus. Gilla Mar-  
 tað.  
 hic Maleus diaðul.
- hic Petrus. Petar no Pé-  
 tþur.  
 hic Robertus. Roibeðu.  
 530 hic Valterus. Uateþ.  
 hic Uillalmus. Uill[iam].  
 hic Gillalmus Gilliam.  
 hic Uirgilius. Feþgal.  
 hic Gillibertus. Gillibeðu.  
 535 hic Ruaricus. Ruairí.  
 hic Ouidius. doctoþ.  
 hic Patricius. gilla Pátric.  
 hic Laurencius. Laurnt.  
 hic Clemencius. Clement.  
 540 hic Diarmicius. Óiarmaid.  
 hic Lodaicus. Loðlann.  
 hic Mauricius. Muþchau.  
 hic Eugenius<sup>9</sup>. Eogán.  
 hic Grigorius. Grigóip.  
 545 hic Cornelius. Concuban.  
 hic Thitheus. mac na hoïðce<sup>10</sup>.  
 hic Orp[h]eus Uaiðne.  
 hic Thateus. Tað.  
 hic Matheus. Mattha.  
 550 Hec diphthongus<sup>11</sup>. deóip.  
 hec synodus<sup>12</sup>. renad naom.  
 hec cristallus. [crystallum].  
 cloð cþiþðaip.

hec

<sup>1</sup> enaimfiach, and leg. corvellus ?. <sup>2</sup> prechan. <sup>3</sup> cignus. <sup>4</sup> coilec gaithi. <sup>5</sup> cluithi.  
<sup>6</sup> tarturus. <sup>7</sup> cathholica. <sup>8</sup> presen. <sup>9</sup> augenius. <sup>10</sup> mach na hoidhchi. <sup>11</sup> diptungus.  
<sup>12</sup> sinatos.

- |  |  |
|--|--|
| hec paradisus. <i>páppatúr.</i>                                    | hec nurus <sup>9</sup> . <i>bean vomeic.</i>                   |
| hec quercus. <i>daiþ.</i>  | hec penus. <i>cugan.</i>                                       |
| 555 hec malús. <i>qbáll.</i>                                       | hec jacinthus. <i>lég<sup>10</sup> loðmáþ.</i>                 |
| hec corylus <sup>1</sup> . <i>coll.</i>                            | hec carbassus. <i>long luat.</i>                               |
| hec fraxinus. <i>fuinoreog.</i>                                    | 575 hec abyssus <sup>11</sup> . <i>in faiþge<sup>12</sup>.</i> |
| hec alnus <sup>2</sup> . <i>þerñog.</i>                            | hec aulus. <i>bju na hoighe<sup>13</sup>.</i>                  |
| hec prunus <sup>3</sup> . <i>ðroigin.</i>                          | hec byssus. <i>þroll<sup>14</sup>.</i>                         |
| 560 hec buxus. <i>beit e<sup>4</sup>.</i>                          | hec humus. <i>in uip.</i>                                      |
| hec taxus. <i>ibar.</i>  | hec papyrus <sup>15</sup> . <i>paipær.</i>                     |
| hec ficus. <i>pi aball<sup>5</sup>.</i>                            | 580 hec porticus. <i>ðorupur lir.</i>                          |
| hec pinus <sup>6</sup> . <i>cpand g ur.</i>                        | hec Egiptus. <i>Eigipt.</i>                                    |
| hec laurus. <i>cpand lauri .</i>                                   | hec acirus. <i>þeopur.</i>                                     |
| 565 hec brucus. <i>þr ae <sup>7</sup>.</i>                         | Hrc bubuleus. <i>bua aill b o<sup>16</sup>.</i>                |
| hec cornus. <i>cpand mucor.</i>                                    | hic subuleus. <i>buac aill muc <sup>17</sup>.</i>              |
| hec colus. <i>cuigel.</i>  | 585 hic rubus. <i>m ine.</i>                                   |
| hec fusus. <i>þerrai <sup>8</sup>.</i>                             | hic remulus. <i>aip eac .</i>                                  |
| hec domus. <i>teach.</i>   | hic dumus <sup>18</sup> . <i>ðrif .</i>                        |
| 570 hec socrus. <i>bean doþriat  </i><br>[rect  m  tha   do mn  ]. |  |

HEC sunt nomina adiectiu  que non comparantur:—

- |                                      |   |
|--------------------------------------|---|
| hic primus .a. um cé                 | 590 hic tercius .a. um. an t per<br>neac .  |
| neach.                               |   |
| hic secundus .a. um inðapa<br>neac . | hic quartus .a. um. in ceth-<br>puma neac . |
|                                      | hic   |

<sup>1</sup> corrolus. <sup>2</sup> anl  s. <sup>3</sup> brunus. <sup>4</sup> bruxus. beithi. <sup>5</sup> ficheus. fidhabhall. <sup>6</sup> pinnus.  
<sup>7</sup> fracch. <sup>8</sup> fersad. <sup>9</sup> murus. <sup>10</sup> iacingus. leg. <sup>11</sup> abisus. <sup>12</sup> infhairghi. <sup>13</sup> hoighi.  
<sup>14</sup> bissus. <sup>15</sup> papirus. <sup>16</sup> bo. <sup>17</sup> muc. <sup>18</sup> tom  s.

- hic quintetus .a. um. in cui-  
geð neac̄.  
hic sextus in reip̄et̄ neac̄.  
hic captus .i. gábaltec̄.  
595 hic eculatus .a. um. cūppa-  
cač.  
hic capuciatus .a. tum. aṭa-  
nach.  
hic tunicatus<sup>1</sup> .a. tum. ina-  
jač.  
hic manicatus. muincillec̄.  
hic falingatus .a. tum. fal-  
langeč.  
600 hic bracatus<sup>2</sup> .a. tum. τρι-  
buřac̄.  
hic coronatus coponta.  
hic inuidus<sup>3</sup> .a. dum. pořpm-  
teč.  
hic blaesus<sup>4</sup> .a. um. gōv.  
hic surdus .a. um. bođap<sup>5</sup>.  
605 hic claudus .a. um. baccac̄.  
hic auratus .a. um. órðaighe<sup>6</sup>.  
hic argenteus<sup>7</sup> .a. um. ařpge-  
vāč.  
hic ferreus .a. um. iarnaiȝe<sup>8</sup>.  
hic plumbeus<sup>9</sup> luaiðeamaile<sup>10</sup>.
- 610 hic stanneus<sup>11</sup> .a. um. p̄tana-  
mail.  
hic aereus<sup>12</sup> .a. um. umamail.  
hic fundatus p̄fundamintec̄.  
hic fessus .a. um. p̄cičeč ón  
p̄ligi<sup>13</sup>.  
hic lassus .a. um. p̄cičeč ó  
obair<sup>14</sup>.  
615 hic festinosus .a. um. [festinus]  
τιννιρneč no τιννιρnač.  
hic libidinosus .a. um. palač.  
hic infestinosus nemtindir-  
neč.  
hic procus .a. um. p̄uiřdeč.  
hic fornicarius .a. um. ađall-  
τrač.  
620 hic famelicus .a. um. gōptac̄.  
hic strabonus .a. um. p̄iap-  
řuilečh<sup>15</sup>.  
hic orbatus .a. um. dallřui-  
leč<sup>16</sup>.  
hic cecus .a. um. dall.  
hic monoculosus .a. um. let-  
caec<sup>17</sup>.  
625 hic linguosus<sup>18</sup> .a. um. teng-  
tač.

hic

<sup>1</sup> tonicatus.    <sup>2</sup> braxatus.    <sup>3</sup> inuidus.    <sup>4</sup> blesus.    <sup>5</sup> boghar.    <sup>6</sup> ordhaighe.  
<sup>7</sup> argeteos.    <sup>8</sup> iarn. i.    <sup>9</sup> plumpeus.    <sup>10</sup> luaigheam.    <sup>11</sup> staneus.    <sup>12</sup> aureús.  
<sup>13</sup> on shl. i.    <sup>14</sup> o obair.    <sup>15</sup> strubosus .a. um. siadshuilech.    <sup>16</sup> dall shuilech.  
<sup>17</sup> létheaceh.    <sup>18</sup> lingosus.

hic bilinguosus <sup>1</sup> .a. um. [bi- linguis] vóteŋtac̄.	hic sanus .a. um. plán.
hic caritatosus .a. um. vép- cac̄ <sup>2</sup> .	hic insanus .a. um. eplán <sup>3</sup> .
hic uerbosus .a. um. bpiat- pac̄.	635 hic zelotypus .a. um. év- mup <sup>4</sup> .
hic aglossus [ἄγλωστος] .a. um. pbegac̄.	hic densus .a. um. oluit̄.
630 hic rediculosus .a. um. pona- mardeac̄.	hic acidus <sup>5</sup> .a. um. góipt̄.
hic egenus .a. um. paɪlgeac̄.	hic urbiculatus .a. um. bal- lač.
hic crispus .a. um. capta.	hic lubricus .a. um. plement̄.
	640 hic amplus .a. um. paɪppiŋ.
	hic neruosus <sup>6</sup> .a. um. luat̄- zaipac̄.

## NUNC de nominibus significantibus plenitudinem :—

hic formosus .a. um. vealbōa.	hic pédiculosus .a. um. mí- lec <sup>10</sup> .
hic strumossus [ventosus] .a. um. uctap̄o.	hic lendosus <sup>11</sup> .a. um. pnetac̄.
hic gulosus <sup>7</sup> .a. um. cpaer- rac̄.	650 hic peditentosus <sup>12</sup> .a. um. coi- ríneč.
645 hic barbosus .a. um. péró- gac̄ <sup>8</sup> .	hic phlegmosus .a. um. cpo- indtillēci <sup>13</sup> .
hic uentossus [ventosus] .a. um. gaečt̄ap̄.	hic rugosus <sup>14</sup> .a. um. gejbač.
hic uentriosus .a. um. bponn- map <sup>9</sup> .	hic maculosus .a. um. boco- več.
	hic animosus .a. um. anmac̄.
	hic

<sup>1</sup> bilingosus. <sup>2</sup> caritatinus .a. um. d. cach. <sup>3</sup> slan. eslān. <sup>4</sup> celopidus .a. um.  
edmur. <sup>5</sup> accidus. <sup>6</sup> neurosus. <sup>7</sup> gulossus. <sup>8</sup> barbossus .a. um. fesogach. <sup>9</sup> uentri-  
ossus .a. um. brondm. <sup>10</sup> milech. <sup>11</sup> lentossus. <sup>12</sup> pedidendus. <sup>13</sup> flegmosus .a. um.  
croindtilli. <sup>14</sup> rugossus.

- 655 hic famosus .a. um. clú-  
māp<sup>1</sup>.  
hic difamosus .a. um. míclú-  
māp<sup>2</sup>.

- hic spadosus .a. um. bpeal-  
lač.  
hic retrocosus .a. um. ppe-  
bač.

## Nomina adjectiua que comparantur :—

- hic albus .a. um. geal.  
660 hic doctus<sup>3</sup> .a. um. tegaisgí.  
hic bonus .a. um. maič.  
hic malus .a. um. olc.  
hic magnus .a. um. móp<sup>4</sup>.  
hic paruuus .a. um. beg.  
665 hic clarus .a. um. roluř.  
hic candidus .a. um. tairčne-  
mac.  
hic auarus .a. um. ranntac.  
hic dignus<sup>5</sup> .a. um. dingbala.  
hic indignus .a. um. míding-  
bala<sup>6</sup>.  
670 hic multus .a. um. imða.  
hic purus .a. um. glan.  
hic rarus<sup>7</sup> .a. um. teipc.  
hic paucus .a. um. bež.  
hic durus .a. um. daingen<sup>8</sup>  
no c̄ruatō.  
675 hic madidus .a. um. pliuč.

- hic ignauus .a. um. docené-  
lač<sup>9</sup>.  
hic longus .a. um. ſaňa.  
hic curtus .a. um. cumaiř.  
hic firmus .a. um. daingen<sup>8</sup>.  
680 hic infirmus .a. um. édaïn-  
gen<sup>10</sup>.  
hic iustus .a. um. pípénac.  
hic iniustus .a. um. ainpípé-  
nač<sup>11</sup>.  
hic fetidus<sup>12</sup> .a. um. břén.  
hic sordidus .a. um. ſalač.  
685 hic gnarus .a. um.  
hic ignarus .a. um.  
hic gnauus .a. um.  
Hoc templum. tempoll.  
hoc tabernaculum. taib-  
epne<sup>13</sup>.  
690 hoc pennaculum.

<sup>1</sup> clumar.      <sup>2</sup> mílemar.      <sup>3</sup> dectus .a. um. tegaisgí.      <sup>4</sup> mor.      <sup>5</sup> dingnus.  
<sup>6</sup> mídingbala.      <sup>7</sup> rarrus.      <sup>8</sup> daingin.      <sup>9</sup> ignaus .a. um. docinelach.      <sup>10</sup> edaingen.  
<sup>11</sup> firenach, ainfirenach.      <sup>12</sup> fetitus.      <sup>13</sup> taiberni.

- hoc simitherium [κοιμητήριον]. peſilic.  
 hoc feritrum [ελιτρον] hod.  
 O'D.].  
 hoc sepulcrum. aðlucatō.  
 hoc lucrum. eðanl.  
 695 hoc miraculum. miþbal.  
 hoc monaculum. baðlog.  
 hoc cúnábulum. clíban.  
 hoc sinabulum.  
 hoc jentaculum<sup>1</sup>. ðineþ.  
 700 hoc cribrum. c̄riatār.  
 hoc molendinum<sup>2</sup>. muilino.  
 hoc atrium. ðarriða.  
 hoc torritorium<sup>3</sup>. t̄rpatō.  
 hoc uestibulum<sup>4</sup>. oþlap.  
 705 hoc stirpidivortium. r̄toci-  
 ponna<sup>5</sup>.  
 hoc lumbarium. c̄piр t̄pi-  
 bñir.  
 hoc epiglotum. r̄ðop-  
 nač[an].  
 hoc gernonum. c̄rombeol<sup>6</sup>.  
 hoc chartaceum<sup>7</sup>. r̄ðeota.  
 710 hoc sacritegium. r̄ðeota.  
 hoc pistrinum<sup>8</sup>. muilleand.  
 hoc cla[u]strum. cliačač.  
 hoc prostibulum. tech na  
 meřdreač.  
 hoc redimiculum in b̄raic-  
 cin.  
 715 hoc silintrum.  
 hoc uentialogium. bile.  
 hoc stragulum<sup>9</sup>. in ceip.  
 hoc lolium ðičen.  
 hoc plectrum c̄pano. gleptā.  
 720 hoc igniferium. teiní  
 [teine] c̄peařa.  
 hoc scrupulūm. duþpuðan.  
 hoc terotorium. tuaiþgın.  
 hoc herbagium. cluain ða-  
 bála<sup>10</sup>.  
 hoc caldarium. coipe<sup>11</sup>.  
 725 hoc castrum. longþopt<sup>12</sup>.  
 hoc monasterium. maiñir-  
 teþ.  
 hoc suffragium. poþtačt<sup>13</sup>.  
 hoc refectorium. p̄poindteč.  
 hoc dormitorium. codalteč.  
 730 hoc coopertorium. r̄peilp.  
 hoc dolium<sup>14</sup>. tunna.  
 hoc corium. r̄eice<sup>15</sup>.  
 hoc

<sup>1</sup> gentaculum. <sup>2</sup> mulindinum. <sup>3</sup> tritorium. <sup>4</sup> uescibulum. <sup>5</sup> stipiforti-  
 fartium, stoc ronna. <sup>6</sup> gernoodum. cromceol. <sup>7</sup> cartesium. <sup>8</sup> prostrinum.  
<sup>9</sup> straulium. <sup>10</sup> gabála. <sup>11</sup> colldarium. coiri. <sup>12</sup> longport. <sup>13</sup> sufragium. fur-  
 tacht. <sup>14</sup> doleum. <sup>15</sup> coreum. seichí.

- hoc cotium.  
hoc ingénium intlecht<sup>1</sup>.  
735 hoc senium. penáir<sup>2</sup>.  
hoc ymagium.  
hoc incendium. lorcad.  
hoc martyriuin<sup>3</sup>. martra.  
hoc salarium. taile<sup>4</sup>.  
740 hoc solarium. soile.  
hoc sellarium. reallau.  
hoc equitium. ḡroig<sup>5</sup>.  
hoc palatium  
hoc collum. muinéil<sup>6</sup>.  
745 hoc dorsum. oþuim.  
hoc gyrgyrium<sup>7</sup>. celebraq  
eoin. no cpano tocarn  
taig<sup>8</sup>.  
. hoc cerebrum. m̄cinn<sup>9</sup>.  
hoc seamnum<sup>10</sup>. r̄tol.  
hoc firmamentum. fípmá-  
m̄nt.  
750 hoc rubigorium. m̄ip pluc.  
hoc inuentorium. luac̄ paip  
néiri.  
hoc exilium. innarbaud.  
hoc alimentum. oil[emain].  
hoc armentum. aiþge<sup>11</sup>.
- 755 hoc crementum. tópmac̄.  
hoc incrementum [decre-  
mentum]. mitópmac̄<sup>12</sup>.  
hoc indumentum. éðac̄.  
hoc iumentum. ógðam̄.  
hoc monumentum. aðlacad.  
760 hoc testamentum. t̄imna.  
hoc instrumentum. inþru-  
m̄nt.  
hoc tegmentum. v̄idin.  
hoc augmentum. méduugud<sup>13</sup>.  
hoc fragmentum. rpuiþec̄.  
765 hoc folium. ouillen.  
hoc psalterium. raltauþ.  
hoc pulmentum. líté.  
hoc dipodium<sup>14</sup>. uaiðne.  
hoc pavementum. brðgað<sup>15</sup>.  
770 hoc lamentum. caí.  
hoc sementum.  
hoc centum. céð.  
hoc ducendum [ducenti]. vá-  
céð<sup>16</sup>.  
hoc tricendum [tercentum].  
t̄pi céð<sup>17</sup>.  
775 hoc quaticentum [quadrin-  
genti]. ceithre<sup>18</sup> .c.  
hoc

<sup>1</sup> inntlecht. <sup>2</sup> seonoir. <sup>3</sup> martirium. <sup>4</sup> tailí. <sup>5</sup> groidh. <sup>6</sup> muinel. <sup>7</sup> gḡium  
<sup>8</sup> dochartaigh. <sup>9</sup> cerebrum. incind. <sup>10</sup> scanum. <sup>11</sup> airgi. <sup>12</sup> mitormach. <sup>13</sup> me-  
dug. <sup>14</sup> ffodium. vaithne. <sup>15</sup> pavímentum. <sup>16</sup> da .c. <sup>17</sup> tri .c. <sup>18</sup> ceithri.

hoc quincecentum [quingenti]	795	hoc almínistrum. bealač.
cúig .c.		hoc nuchum. ῥƿeþan <sup>8</sup> .
hoc sexcentum [sescenti] r̄é		hoc gladiolum. ƿorleþtaþ.
.c.		hoc propheticum <sup>9</sup> . ῥðap-
hoc frumentum. cƿuſtnečt.		tač.
hoc hordeum <sup>2</sup> . eorpha.		hoc falcastrum. ƿiðba.
780 hoc [a]mersiamentum. mēip-		hoc bonum. maič.
r̄i.		hoc malum. olc.
hoc stagnum. loč.	800	hoc candidus. ( <i>sic</i> ) taitneá-
hoc mulsum. lemnačt.		mnač.
hoc serum. meðg.		hoc album. geal.
hoc butyrum. im [imm].		hoc nígrum. duþ.
785 hoc unguentum. vinnimint <sup>3</sup> .		hoc flauum. buiðe <sup>10</sup> .
hoc aurum. óþ.		hoc fuscum. ƿiaþač.
hoc argentum. aƿgeð.	805	hoc multum. imða.
hoc plumbum. luaiðe <sup>4</sup> .		hoc paruum. beȝ.
hoc stannum. ƿoan.		hoc modicum. meðurða.
790 hoc ferrum. iƿunn <sup>5</sup> .		hoc minimum. pobeg.
hoc metallum <sup>6</sup> . miðall.		hoc magnum. móþ.
hoc praesumpticum <sup>7</sup> luac̄	810	hoc porrum. luȝ.
leȝa.		

Nunc dicendum de nominibus heteroclitis:<sup>11</sup>—

— ínleman.		hoc rastrum. ƿartail.
hoc coelum et plur. hí coeli <sup>12</sup>	815	hoc epulum ɏ plur. hee epule.
nem.		ƿorȝi.
hoc castrum. longþópt <sup>13</sup> .		hoc delíciūm hée. cie.
		hoc

<sup>1</sup> se. <sup>2</sup> ordium. <sup>3</sup> vinnimint. <sup>4</sup> luaighi. <sup>5</sup> iarund. <sup>6</sup> mithallum. <sup>7</sup> prosemeti-  
cum. <sup>8</sup> srebhand. <sup>9</sup> profeticum. <sup>10</sup> buidhi. <sup>11</sup> ercoledus. <sup>12</sup> h. celum ɏ plur hí celí.  
<sup>13</sup> longport.

hoc filum uel fila pñáritē <sup>1</sup> .	825 Hic Tartarus haec .ra. ip-
hoc claustrum .ri. ra. clauſ-	pepn <sup>3</sup> .
τρα.	hic sibilus est hominis <sup>4</sup> , sibela
hoc frenum .ní. na. pñion.	feminae prius in pñd pñrc
820 hoc capistrum .ri. ra. αδαρ-	hic infernus. na. ipæapnata
ταρ.	hic menalus .a.
hoc scarletum.	hic dindimus .a.
hoc balneum .e. uel.a. ροτ-	830 hic avernus .a.
ρασαð.	hic pelleus [pileus] at pill
hoc nasturtium <sup>2</sup> . bñpñj.	hic intimus .a. ibñac
hoc admidulum.	

Q. Tercia declinacio quot literas terminales habet? R. xi.

Q. Quae sunt? R. a, e, o, c, l, n, d, r, s, t, x.

Q. Da exempla. R. a, ut poema: e, ut sedile: o, ut uirgo: c, ut lac: l, ut mel: n, ut nomen: d, ut Dauid: r, ut pater: s, ut ciuitas: t, ut caput: x, ut felix.

Q. Quot genera habet hec terminacio a in tercia declinacione?

R. unum genus, scilicet neutrum, ut hoc poema.

Q. Quot genera habet hec terminacio e in tercia declinacione?

R. unum, scilicet neutrum, ut hoc sedile.

Q. Quot genera habet hec terminacio o in tercia declinacione?

R. sex. Q. Quae? R. masculinum, ut hic ordo, femininum, ut hec dulcedo, commune, ut hic et hec homo, omne [i. e. omnigenum], ut centripondio<sup>5</sup>, promiscuum siue epicoenum<sup>6</sup>, ut uespertilio, dubium, ut hic vel<sup>7</sup> hec margo.

Q. Quot

<sup>1</sup> snathi. <sup>2</sup> nastorsium. <sup>3</sup> ifern. <sup>4</sup> eebelus .c. hois. <sup>5</sup> oe. ut eento pñsto. <sup>6</sup> episenum. <sup>7</sup> et.

Q. Quot genera habet hec terminacio c in tercia declinacione?

R. unum, scilicet neutrum, ut hoc lac.

Q. Quot genera habet hec terminacio l in tercia declinacione?

R. quatuor. Q. Quae? R. masculinum, ut hic sol: femininum, ut hec Micol: neutrum, ut hoc mel: commune, ut hic et hec uigil.

Q. Quot genera habet hec terminacio n in tercia declinacione?

R. tria. Q. Quae? R. masc. ut hic Titan: fem. ut hec siren<sup>1</sup>: neut. ut hoc nomen.

Q. Quot genera habet hec terminacio d in tercia declinacione?

R. Unum, scilicet masc. ut hic Dauid.

Q. Quot genera habet hec terminacio r in tercia declinacione?

R. Sex. Q. Quae? R. Masc. ut hic pater: fem. ut hec máter: neutr. ut hoc cadauer: commune, ut uber: omne, ut par: prom[i]scuum siue epicoenum<sup>2</sup>, ut turtur.

Q. Quot genera habet hec terminacio s in tercia declinacione?

R. Septem. Q. Quae? R. masc. ut hic abbas: fem. ut hec caritas: neutr. ut hoc uas: commune, ut hic et hec sacerdos: omne genus, ut sapiens: prom[i]scuum sine epicoenum<sup>2</sup>, ut phoenix<sup>3</sup>, ut cortex<sup>4</sup>.

Q. Que est agnicio tercie declinacionis nominum? R. hec: cuius genitiuus singularis in is correptum<sup>5</sup> desinit, datiuus in ī productum desinit, accusatiuus sing. in ém uel in ím correptum desinit<sup>6</sup>: uocatiuus similis suo nominatiuo: ablatiuus desinit in é correptum [uel i] productum desinit excepto<sup>7</sup> fame et nocte: nom. et acc. et uoc. plur. in es productum desinunt<sup>8</sup>, genitiuus pluralis in um uel in ium correptum<sup>5</sup> desinit: datiuus [et] ablatiuus plurales in bus correptum<sup>9</sup> desinunt<sup>10</sup>.

Nunc

<sup>1</sup> sciren. <sup>2</sup> episenum. <sup>3</sup> fenix. <sup>4</sup> corcortex. <sup>5</sup> corruptum. <sup>6</sup> corruptum desinit in i. <sup>7</sup> accepto. <sup>8</sup> desinunt. <sup>9</sup> correbtum. <sup>10</sup> desinit.

Nunc de nominibus tercie declinacionis, ut sequitur:—

- |  |  |
|--|--|
| Hoc poema. φίλος εῖται.                    | hoc gredale. γρεδάιλ.                      |
| hoc dindyma <sup>1</sup> . γεμαν.          | 855 hoc trobiale. τροιβελ.                 |
| 835 hoc prolemma <sup>2</sup> . αὐθαρδαῖτ. | hoc lectórie. λέκτορι.                     |
| hoc cataplasma. cέιριν <sup>3</sup> .      | hoc manuale. λάμπτυας.                     |
| hoc dogma. φοιτεναλ.                       | hoc cubile. λεαβαῖο in δαιμ                |
| hoc doma. μυλαῖτ τιζε <sup>4</sup> .       | all[τα].                                   |
| hoc énighma. φοργαῖτ νο                    | hoc corporale. σωροραγ.                    |
| ινγαρ.                                     | 860 hoc mare. θαύρ.                        |
| 840 hoc chrisma <sup>5</sup> . χρισταλ.    | hoc pracsepe <sup>11</sup> . μαντρέρ.      |
| hoc nomisma <sup>6</sup> . μονᾶ.           | hoc cepe <sup>12</sup> . ωμνεαμαν.         |
| hoc sophissma. τοιφιτ.                     | hoc rete. λίν <sup>13</sup> υιρσί.         |
| hoc apostema <sup>7</sup> . νερκοῖο.       | hoc gausape. ρεαραι.                       |
| hoc phlegma <sup>8</sup> . ϕροιντιλλε.     | 865 hoc cete. μίλ μόρ <sup>14</sup> .      |
| 845 hoc anathema. κοινθεαλβταυ.            | hoc tempe. μασαιρε.                        |
| hoc fantassma. ταῦθαιρ.                    | Hec locucio. υψιλαβραδ.                    |
| hoc sperma. κοιμπερτ.                      | hec lectio. αἰσεῖτ.                        |
| hoc ídíoma. αὐθαρδαῖτ.                     | hec accio. αερα.                           |
| hoc thema <sup>9</sup> . αὐθαρ.            | 870 hec oracio. γυιδε <sup>15</sup> .      |
| 850 hoc sedile. ρυιδεοκαν.                 | hec constructio <sup>16</sup> . κυμταῖ.    |
| hoc ouíle. ϕρο καιραῖ <sup>10</sup> .      | hec prepositio. πεμτεῖταρ <sup>17</sup> .  |
| hoc mónilē vel munile. ϕρο                 | hec coniunctio. κομψοκού <sup>18</sup> .   |
| ιρτέ.                                      | hec interjectio <sup>19</sup> . ιντεριαῖτ. |
| hoc missale. λεβαῖ αιτ-                    | 875 hec comparatio. compa-                 |
| ffffind.                                   | πάιδ <sup>20</sup> .                       |
|  | hec  |

<sup>1</sup> dindíma. <sup>2</sup> prolema. <sup>3</sup> ceirín. <sup>4</sup> tighi. <sup>5</sup> crisma. <sup>6</sup> momíssma. <sup>7</sup> apastema.  
<sup>8</sup> fethma. <sup>9</sup> téma. <sup>10</sup> eacirach. <sup>11</sup> p. cepc. <sup>12</sup> sepe. <sup>13</sup> lin. <sup>14</sup> mil. mor. <sup>15</sup> guidhi.  
<sup>16</sup> construccio. <sup>17</sup> remtošc. <sup>18</sup> comfoceul. <sup>19</sup> ínterdeccio. <sup>20</sup> comparaíd.

	hec intencio. <i>интиндеац.</i>	900 hec fictio <sup>8</sup> <i>воилбтииудо.</i>
	hec opinio. <i>барапамл.</i>	hec pericio [peritia]. <i>еолар<sup>9</sup>.</i>
	hec electio. <i>тоѓа.</i>	hec adulacio. <i>моладъ.</i>
	hec racio. <i>олиѓеð.</i>	hec coequatio. <i>комтромоу-</i>
880	hec consecratio. <i>коиррепграð.</i>	<i>зуд.</i>
	hec ornacio. <i>кумдац.</i>	hec simulacio. <i>кормаилюр.</i>
	hec famulacio. <i>муѓрaine.</i>	905 hec disimulacio. <i>егсурмат-</i>
	hec fornicacio. <i>аðаллтарп.</i>	<i>лиуј.</i>
	hec consolacio. <i>комжлар<sup>1</sup> но-</i>	hec sequestracio. <i>упламар.</i>
	<i>комаирле.</i>	hec prolongacio. <i>фаидиудо.</i>
885	hec nominacio. <i>аимнеацаð.</i>	hec satisfaccio. <i>лоргнім<sup>10</sup>.</i>
	hec dominacio. <i>тиѓернар.</i>	hec remuneracio <i>акуми-</i>
	hec generacio. <i>гениемаин.</i>	<i>лед.</i>
	hec correctio. <i>сејтацаð.</i>	910 hec deduccio <sup>11</sup> . <i>диплиудо.</i>
	hec operacio. <i>оібрюиудо.</i>	hec compilacio. <i>cenзal.</i>
890	hec planacio. <i>реіðе<sup>2</sup>.</i>	hec reuolucio. <i>еителлаð.</i>
	hec castigacio. <i>сејтуиудо.</i>	hec computacio. <i>комаирлем.</i>
	hec associacio <sup>3</sup> . <i>компантур.</i>	hec benediccio <sup>12</sup> . <i>беннакт.</i>
	hec supplicacio. <i>гуїðе<sup>4</sup>.</i>	915 hec malediccio. <i>мallaçт.</i>
	hec monstracio <sup>5</sup> . <i>таирбенаð.</i>	hec remigacio [reptatio ?].
895	hec annuntiacio. <i>поил[риу-</i>	<i>ламаккан.</i>
	<i>зуд].</i>	hec mitigacio. <i>аілгінең[τ].</i>
	hec collacio. <i>компарад.</i>	hec talliacio. <i>comma.</i>
	hec communicacio <sup>6</sup> . <i>комаин-</i>	hec caro. <i>колунд.</i>
	<i>еачаð.</i>	920 hec fortitudo. <i>ланыре<sup>13</sup>.</i>
	hec ministracio. <i>тиմтиреңт.</i>	hec multitudo. <i>имад.</i>
	hec procuracio. <i>венаам<sup>7</sup>.</i>	hec magnitudo. <i>мейд.</i>
		hec

<sup>1</sup> comsholas. <sup>2</sup> reidhi. <sup>3</sup> asóciacio. <sup>4</sup> suplicacio guidhi. <sup>5</sup> mostracio. <sup>6</sup> comuní-  
cacio. <sup>7</sup> forceuracio denamh. <sup>8</sup> fixio. <sup>9</sup> eolas. <sup>10</sup> lorgnim. <sup>11</sup> dedicacio. <sup>12</sup> benndic-  
cacio. <sup>13</sup> laidiri.

- |   |   |
|---|---|
| hec paruitudo. <i>loiged.</i>   | hec ymago. <i>dealb.</i>                                |
| hec raritudo. <i>teirce.</i>  | hec indago. <i>loingapecēt.</i>                         |
| 925 hec latitudo. <i>leistne.</i>   | hec uorago. <i>ráebcoipe<sup>6</sup>.</i>               |
| hec celsitudo. <i>aipoe.</i>  | hec rubedo <sup>7</sup> . <i>dergē.</i>                 |
| hec pulchritudo. <i>maiinne.</i>  | 940 hec sangis suga [sanguisuga].<br><i>deirriguin.</i> |
| hec egritudo. <i>epláne.</i>  | hec fuligo. <i>ruiithe.</i>                             |
| hec longitudo. <i>fanve<sup>1</sup>.</i>  | hec calido [calor]. <i>ter.</i>                         |
| 930 hec triplicacio. <i>triplulta.</i>  | Hic ordo. <i>ofo.</i>                                   |
| hec quadruplicacio. <i>cetap-</i><br><i>dublaō.</i>                                       | hic cardo. <i>mejlač na com-</i><br><i>la.</i>          |
| hec limpitudo. <i>wigemlačt.</i>  | 945 hic carbo. <i>rmeróid<sup>8</sup>.</i>              |
| hec arundo. <i>cupcuplač<sup>3</sup> no-</i><br><i>glačac.</i>                            | hic mango. <i>gilla naneac.</i>                         |
| hic hirundo <sup>3</sup> . <i>painleoc.</i>   | hic uel hec margo <i>bpuac.</i>                         |
| 935 hec hirudo <sup>4</sup> . <i>náit.</i> <i>efcuing</i><br><i>upcoideč<sup>5</sup>.</i> |   |

## Propria nomina:—

- |   |  |
|---|--|
| hic. Odo <i>Ood.</i>                      | hic et hec latro <i>plataniče<sup>10</sup>.</i>                  |
| hic Catto. <i>caid.</i>                   | hic et hec Brito <i>bpetnač.</i>                                 |
| 950 hic Plato. <i>Plait.</i>              | hic et hec pseudo. <i>fáit bpié-</i><br><i>gač<sup>11</sup>.</i> |
| hic Uato. [Pluto?] <i>ploit.</i>          | hic et hec praesto. <i>piad-</i><br><i>naipe<sup>12</sup>.</i>   |
| hic Apollo. <i>grian.</i>                 | 960 hic et hec par. <i>comtphom.</i>                             |
| hic et hec homo <i>duine.</i>             | hic  |
| hic et hec uirgo. <i>ógh<sup>9</sup>.</i> |  |
| 955 hic et hec nemo. <i>nembuine.</i>     |  |

<sup>1</sup> In the MS. teirci, leithni, airdi, maissi, eslaní, faidi. <sup>2</sup> curcuslach. <sup>3</sup> erundo.<sup>4</sup> irundo. <sup>5</sup> urcoidech. <sup>6</sup> urago. saebheoire. <sup>7</sup> rubido. dergi. <sup>8</sup> smeroid. <sup>9</sup> ogh.<sup>10</sup> slataidhi. <sup>11</sup> ceudo [over which is the gloss “i. longa fallsa”] faith bregach.<sup>12</sup> psto. fiadhnaisi.

hic et hec impar. e᷑gcom.  
τηομ.

hic et hec dispar. e᷑gcom.  
τηομ.

Ista sunt nomina :—

hic Issac.	hoc mel. mil.
hic Melchisedech.	975 hoc fel. οοmblap áe.
965 hic [hec] ambago <sup>1</sup> .	hoc animal. αιnmide <sup>3</sup> .
hoc lac. bainne <sup>2</sup> .	hoc sál et dicitur hic sal .i. ραλann.
hoc allec. ργαναν.	hic tribunal.
hic Daniel.	hoc ceruical <sup>4</sup> . cépcail.
hic Michael.	980 hic Aníbal. αιnm ουιμ <sup>5</sup> .
970 hic Raphael.	hic et hec consul comair- leac.
hic Uriel.	
hic Samúel. mascula sunt.	
hic sol .i. γριαν.	

Propria [communia ?] sunt nomina :—

hic et hec praesul. εαρροց.	985 hic et hec [im]provigil.
hic et hec exul. ιηαρβαč.	νεμφιιρεćαιρ.
hic et hec uigil. ψυραćαιρ.	hic et hec pugil. γλεкарп.

Nomina indeclinabilia :—

hoc nīl neimthnī.	hoc Pean. γριαν.
hoc nul. neimthnī.	990 hoc Titan. γριαн.

Hoc

<sup>1</sup> ambaca.    <sup>2</sup> bainde.    <sup>3</sup> ainm .i.    <sup>4</sup> seruical.    <sup>5</sup> ainmidhi duine.

Hoc nomen. aīnm.	hoc semen. rīl <sup>5</sup> .
hoc praenomen <sup>1</sup> . rēmānm.	1010 hoc geminen <sup>6</sup> . emnāv.
hoc cognomen. comānm.	Hic rén. ápa.
hoc stramen. tuīge <sup>2</sup> .	hic splen. rēal <sup>7</sup> no ḫreap-
995 hoc tegimen. ḫidin.	ran.
hoc pronomen. aīpron an-	hic lién. intinne iachta-
ma.	pac <sup>8</sup> .
hoc flamen. rīðan. gaeite.	hic pecten rīlind.
hoc lumen. rīll̄e <sup>9</sup> .	1015 hic lyricen <sup>8</sup> . c̄ruit̄ipe.
hoc flumen. rīut̄.	hic tubicen <sup>9</sup> . rīocaipe.
1000 hoc limen. tairreac̄.	hic fidicen. tédaip̄e <sup>10</sup> .
hoc polímen. rīl̄eog.	hic cornicen. gilla aðaipe.
hoc carmen rīl̄eac̄.	hic lamen [flamen ?]. rī-
hoc agmen. rīuaig.	dead <sup>11</sup> .
hoc fragmen. rībriuleac̄.	1020 hic siren. muip̄ouchu <sup>12</sup> .
1005 hoc trolliamen. maróig.	hic Caton.
hoc odomen. [abdomen]	hic Simon.
blonacc.	hic Samson.
hoc culmen. mullac̄.	hic Phaethon.
hoc cacumen. rīnd.	1025 hic Lycaon <sup>13</sup> .

## Propria nomina villarum :—

HEC Calidon.	hic delphin <sup>14</sup> . mucc map̄a.
hec Babilon .i. confusio.	1030 hic Cayn colach.
hec Elicón.	hic iubár. deallp̄av.

hic

<sup>1</sup> áinm h. pronomén. <sup>2</sup> tuighi. <sup>3</sup> soillsi. <sup>4</sup> tairrsech. <sup>5</sup> sil. <sup>6</sup> genímen.  
<sup>7</sup> iasachtarach. <sup>8</sup> liricen. <sup>9</sup> tibicen. <sup>10</sup> tedaire. <sup>11</sup> séideagh. <sup>12</sup> cirén. muruchu.  
<sup>13</sup> feton hic liaon. <sup>14</sup> delipin. muc.

- hic hepar<sup>1</sup>. áe.  
 hic sutolar. bþócc.  
 hic lar. iétaþ na comlað.  
 1035 hic Cesar. pí.  
 hic Lastar. pí.  
 hic Nár. pnuč.  
 hoc fár. ié t in aþba.  
 hic naris (pars corporis)  
     þrón (iþ fluuui Náris).  
 1040 hic sequester [sequax] len-  
     munac<sup>2</sup> (extat hic se-  
     questris).
- hoc calcar. þbor an eic.  
 hoc pluuinar. pnuč.  
 hoc torcular. cláþ<sup>3</sup>. capta.  
 hoc bostar. buaile ðam.  
 1045 hoc nectar .c. ȝrindí poilcí.  
 Hic pater. atþair.  
 hic frater. bþáthair<sup>4</sup>.  
 hic imber. bþaen aþmripe.  
 hic cucumber. culapan.  
 1050 hic September<sup>5</sup>. mí.  
 hic October. mi.

Feminina<sup>6</sup> hec sunt :—

- hec mater. máthair<sup>7</sup>.  
 hec mulier bean.
- hec linter. þlinn cpiad.

## Communia sunt :—

- 1055 Hic et hec puber caeþap-[ac].  
 hic et hec uber. uth.  
 hic et hec degener. dociné-lach<sup>8</sup>.  
 hic et hec et hoc pauper.  
     boct.
- hoc uber pine oþta<sup>9</sup>.  
 1060 hic campester  
     hec campestris } macaipre.  
 hoc campestre  
     hec siluester  
     hec siluestris } caillteamail.  
     hoc siluestre
- hic

<sup>1</sup> epar. <sup>2</sup> “ hoc naris sron .is. flui. náris Hic sequester lenmunach. párs corporis extat. hic sequestris hoc calcar sbor an eich hoc sequestre.” <sup>3</sup> torcular. clar. <sup>4</sup> brathair. <sup>5</sup> septimb. <sup>6</sup> feminea. <sup>7</sup> mathair. <sup>8</sup> docinelach. <sup>9</sup> apparently *senextus*.

hic pedester	{		Hoc polyandrium. uarð <sup>4</sup> .
hec pedestris			1070 hoc uer earrnač.
hoc pedestre			hoc cadauer. corp legar.
hic celeber	{	uactlan-	hoc piper. pipur.
hec celebris		arðe.	hoc iter. rēt rligēð.
hoc celebre			hoc spinter. dealg.
hic saluber	{		1075 hoc ruter. cac. gaðar.
hec salubris		uactlan.	hoc iuger. la oirriði.
hoc salubre			hoc uester. nóin <sup>5</sup> .
Video larem (i. familiam)			hic nutritor. arðe <sup>6</sup> .
per larem (i. per familiam) circa larem (i. ignem) in lare (i. in domo).			hic honor. onor <sup>7</sup> .
1065 Hic acer	{		1080 hic lector. legtoir <sup>8</sup> .
hec acris		gruamða.	hic amor. græð.
hoc acre			hic doctor. doctuor.
hic volucer <sup>1</sup>	{		hic decor. marþe.
hec volueris		etečail.	hic dedecor. mímarþe <sup>9</sup> .
hoc voluere			1085 hic labor. gaethar.
hic paluster	{		hic calor. téf.
hec palustres		ðóitcamail <sup>12</sup> .	hic color <sup>10</sup> . vath.
hoc palüstre			hic odor. boltanad <sup>11</sup> .
hic alacer	{		hic fetor. bréntur <sup>12</sup> .
hec alacris		eitideas-	1090 hic factor. dénmusach <sup>13</sup> .
hoc alaere <sup>3</sup>		mail.	hic factor. voilbæoip.
			hic emptor. cennarðe <sup>14</sup> .
			hic protector. vionigðte-
			oir.
			hic

<sup>1</sup> hoc aeris eithemail **Hic volucer.** etechail hec uolacris, hoc volacre. <sup>2</sup> gætham.  
<sup>3</sup> aliee eathideam. h. alieris h. aliere. <sup>4</sup> polfandrium. <sup>5</sup> noín. <sup>6</sup> oidi. <sup>7</sup> onar. anoir.  
<sup>8</sup> leg. légtóir? <sup>9</sup> maisi. dedicor. mímaisi. <sup>10</sup> colar. <sup>11</sup> holltanadh. <sup>12</sup> brentus.  
<sup>13</sup> denmusach. <sup>14</sup> cend.i.

hic tenor [tener]. boc.	hic auditor. εἰρτιούρ.
1095 hic textor. φιγιούρ <sup>1</sup> .	Hoc cor. ϕοιούε <sup>5</sup> .
hic nitor. τριαλλατόρ.	hoc equor. φαιρδε <sup>6</sup> .
hic liquor <sup>2</sup> . φιουέδετ.	hoc marmor. μαρμυρ.
hic conditor <sup>3</sup> . cumdaigtoir.	1105 hic castor. αινμιόε <sup>7</sup> .
hic rector <sup>4</sup> . μαργιτερ.	hoc ador αδ <sup>8</sup> .
1100 hic senior. φενούρ.	

Nomina communia<sup>9</sup> :—

hic et hec autor. uğvur.	1110 hic et hec memor. cuim-
hic et hec decór. marpi.	neac.
hic et hec dédicor. mímai-	hic et hec immemor. micu-
pi.	mneac.

## NUNC de nominibus comparatiuis tercie declinacionis :—

hic et hec doctior <sup>10</sup> et hoc	hic et hec peior et hoc .ius.
.ius. níptecoipce.	nípméra.
hic et hec fortior et hoc	hic et hec durior et hoc .ius.
.ius. níaplanviri <sup>11</sup> .	níp <sup>15</sup> cruaiði.
hic et hec maior <sup>12</sup> et hoc	hic et hec molliorethoc .ius.
.ius. nípmó <sup>13</sup> .	níp <sup>15</sup> buig.
1115 hic et hec minor et hoc.us <sup>14</sup> .	1120 hic et hec auarior et hoc .ius.
níapluğ'a.	níppannatagi.
hic et hec melior et hoc	hic et hec carior et hoc .ius.
.ius. nípperrj.	ní <sup>16</sup> arpvile.
	hic

<sup>1</sup> figidoir. <sup>2</sup> licór. <sup>3</sup> cumdaigtoir. <sup>4</sup> retor. <sup>5</sup> croidhi. <sup>6</sup> fairci. <sup>7</sup> ainmidhi.  
<sup>8</sup> adorad. <sup>9</sup> indecl.e. <sup>10</sup> doctor. <sup>11</sup> nisalaid. <sup>12</sup> magior. <sup>13</sup> mo. <sup>14</sup> .ius. <sup>15</sup> nis. <sup>16</sup> ni.

- |   |  |
|---|--|
| hic et hec clarior et hoc .ius.<br>níppoillři.                          | hic et hec audacior <sup>5</sup> et hoc<br>.ius. níppðana.       |
| hic et hec debelior et hoc<br>.ius. níapmeata.                          | hic et hec amarior et hoc<br>.ius. níppreipbe.                   |
| hic et hec albior et hoc .ius.<br>níppile.                              | hic et hec loquacior <sup>6</sup> et hoc<br>.ius. níplabaptaiže. |
| 1125 hic et hec amabilior et hoc<br>.ius. níppocapřanaiž[1].            | hic turibulus .i. raičec na<br>tuře <sup>7</sup> .               |
| hic et hec legibilior et hoc<br>.ius. níapolegta.                       | 1135 hoc orologium .i. uppalaip-<br>ta.                          |
| hic et hec laudabilior et hoc<br>.ius. níppromolta.                     | hoc collistrigium <sup>8</sup> .i. piloir.                       |
| hic et hec felicior <sup>2</sup> et hoc<br>.ius níapconachi.            | hoc equicium .i. compař no<br>řainq antřaiř.                     |
| hic et hec sapientior <sup>3</sup> et<br>hoc .ius. níapglca.            | hoc equilibrium .i. com-<br>pař.                                 |
| 1130 hic et hec benignior et hoc<br>.ius nípcainřuapraiž <sup>4</sup> . | hoc manubrium .i. mařde<br>řgine.                                |

<sup>1</sup> nisameata. <sup>2</sup> felitorum. <sup>3</sup> crudelior. <sup>4</sup> cænshuaraighi. <sup>5</sup> audatorum. <sup>6</sup> loca-  
torum. <sup>7</sup> saithec na tuisi. <sup>8</sup> colosdrigium. [I have placed a mark of length over the  
*ni* in Nos. 1124, 1128, 1129.]

## C O M M E N T A R Y .

[In the following Commentary I have made use of certain abbreviations, which, if not explained, might cause obscurity. Thus, "A. S." for Anglo-Saxon; "Beitr." for the *Beiträge zur vergleichenden sprachforschung auf dem gebiete der arischen, keltischen und slavischen sprachen*, herausgegeben von A. Kuhn und A. Schleicher, vol. i. Berlin, 1858; "Corm." for Cormac's Glossary; "gl." for "the gloss on;" "Glück" for C. W. Glück's *Keltische Namen* (München, 1857); "Lib. Hymn." for the Liber Hymnorum; "l. w." for "a living word;" "O. H. G." for Old High German; "O. Ir." for Old Irish; "O'R." for O'Reilly's Irish Dictionary (Dublin, 1817); "O. W." for Old Welsh; "r." for root; "Skr." for Sanskrit; "W." for Modern Welsh; "Z." for Zeuss, or Zeuss's *Grammatica Celtae* (Lipsiae, 1853); "Zeits." for the *Zeitschrift für vergleichende sprachforschung u. s. w.* Berlin, now edited solely by Dr. Kuhn. Finally, I trust that Dr. O'Donovan and Mr. Curry will not be offended at finding their honoured names reduced to "O'D." and "C." respectively.]

1-5.—1. *Filidh* (gl. *poeta*), in O. Ir. *fili gen. filed*, a masc. d-stem, may perhaps be connected with the W. r. *gwell*, "to see;" cf. *Velleda?* *Fili* is declined in O. Ir. as follows :—

MASC. *d*-STEM.*Stem, filid.*

Sing.	Dual.	Plur.
N. <i>fili</i>	dá <i>filí</i>	<i>filid</i>
G. <i>filed</i>	dá <i>filed</i>	<i>filed (n)</i>
D. <i>filid</i>	dib <i>filedaib</i>	<i>filedaib</i>
Ac. <i>filid (n)</i>	dá <i>filí</i>	<i>fileda</i>
V. <i>a fili</i>	a dá <i>filí</i>	a <i>fileda</i>

Hence *filidecht* (gl. *poema*, gl. *carmen*), Nos. 853 and 1002, *infra*. The 1. which so frequently occurs is for *idón*, "to wit," "namely." 2. *Fáith* (= *vátis*) gen. *fátha* (= *vátayas?*) cognate with Lat. *vátes*, a masc. i-stem, declined in O. Ir. thus :—

MASC. *i*-STEM.*Stem, fáthi.*

Sing.	Dual.	Plur.
N. <i>fáith</i>	dá <i>fáith</i>	<i>fáithi</i>
G. <i>fátha</i>	dá <i>fáithe</i>	<i>fáithe (n)</i>
D. <i>fáith</i>	dib <i>fáithib</i>	<i>fáithib</i>
Ac. <i>fáith (n)</i>	dá <i>fáith</i>	<i>fáithi</i>
V. <i>a fáith</i>	a dá <i>fáith</i>	a <i>fáithi</i> .

3. *Sailmchétlaid*,

3. *Sailmchétlaid*, from *salm* = *psalmus*, is also an i-stem, as is *cétlaid*, which is not found in O'R., but must mean “singer,” cf. *crochairchétlaid* gl. *tibicen* Z. 198 (*erochuir*, *aerachair* gl. *erus* Z. 744). 4. *Sai*, leg. *sái?* a masc. t-stem? of obscure origin,—unless we assume that a *p* has dropped out. It occurs, spelt *sui*, in Lib. Hymn. 3<sup>a</sup> (p. 72, ed. Todd), “roleg [read *rolég*] iarsein i Coreaig corbo *sui*” (he afterwards studied in Cork till he became a *sui*, a learned man, sage) acc. pl. seems to occur in the same MS. in the pref. to S. Cuchuimne's hymn, fo. 6<sup>a</sup>: *rolég suthe codruimne*<sup>1</sup>. 5. *Cruitire* (leg. *cruittire*, gl. *citharista*, gl. *lyricen*, *infra*), a masc. ia-stem = *crottárias*, formed from *crott* = *crottâ*, W. *erwth*, a fem. à-stem. cf. *chrotta* Britanna, Venant. Fortun. 7, 8, cited by Z. 77, *crottichther* gl. *citharizatur* Z. 77. Note in *cruitire* the vowel-change (umlaut) of the *o* of the root into *ui*, effected by the *i* of the penultima; note also the non-aspiration of the *t*, though flanked by vowels, in consequence of its original duplication. Engl. *crowd-er* (fiddler) is from W. *erwth*, where *tt* has, according to rule, become *th*. cfr. O. H. G. *hrotta*, Ang. Sax. *rót* (fem.).

6-10.—6. *Timpanach*. 7. *Organaidh*. 8. *Sophistidhe*. All formed by adding Irish terminations to foreign roots. 9. *Rannaire* (gl. *partista*), a personal noun (masc. ia-stem) from *rann* (a part) a fem. à-stem = W. *rhan*: cf. O. W. *rannam* (gl. *partior*) Z. 1078. In O. Ir. *rannaire* was thus declined:

MASC. IA-STEM.		
Stem, <i>rannária</i> .		
Sing.	Dual.	Plur.
N. <i>rannaire</i>	dá <i>rannaire</i>	<i>rannairi</i>
G. <i>rannairi</i>	dá <i>rannaire</i>	<i>rannaire (n)</i>
D. <i>rannairiu</i>	dib <i>rannairib</i>	<i>rannairib</i>
Ac. <i>rannaire (n)</i>	dá <i>rannaire</i>	<i>rannairiu</i>
V. a <i>rannairi</i>	a dá <i>rannaire</i>	a <i>rannairiu</i>

And

<sup>1</sup> Suthe may here be a derived abstract subst. which occurs, spelt *súithe*, in the *Amra Choluim Chille* (*Leb. na huidre*, 10 a, a): *Bái sab súithe ceedind* (gl. *no uas, no in* .i. *ba [sab] swithe in each dindsenchas*) .i. *roba sab daingen nosoad cech niummus*. *No robosuabb*. *No sabb cech dennia* .i. *cecha aircchta cosa-ricced Colum cille*. *No basoabb isuthemlacht cechberlai coclethi*. *No robonertmar isint [s]uithe coriacht coclethi*. “He was a chief of science in every hill (gl. or above, or in, i. e. he was [a chief] of science in every hill-science), i. e. he was a firm chief who used to return every wealth [of knowledge]. Or he was a sage-abbot. Or a chief of every hill, i. e. of every assembly to which Columcille came. Or he was a good abbot in the knowledge of every tongue to perfection. Or he was mighty in the science to perfection” (cocleithe, lit. according to C. “to the ridge or the top of anything”). In H. 2. 16 (T. C. D.) col. 691, the passage and

And rann was thus declined :—

FEM. <i>a</i> -STEM. <i>Stem, rannd.</i>		
Sing.	Dual.	Plur.
N. rann	dí rainn	ranna
G. rainne	dá rann	rann (n̄)
D. rainn	dib rannaib	rannaiib
Ac. rann (n̄)	dí rainn	ranna
V. a rann	a dí rainn	a ranna

*luchtaire* (gl. lanista) not in O'R., who, however, has luchtaire, “whirlpool,” as to which meaning, quære. Perhaps we may compare the name of Lucterius, chief of the Cadurci, also spelt LVXTIPIOS.

11-15.—11. *Lexaire* (gl. legista), a hybrid from lex, as 12, *decredech* from Lat. decre-tum, medializing the tenuis *t*. In O. Ir. we should probably have had erchoilidech. 13. *Uasalathair* (patriarch), a masc. stem, declined in O. Ir. like cathir (which, according to Ebel, is a stem in *r* taking the determinative suffix *c*—cf. Goth. brothrahans—but should, perhaps, like Ainmire, ruire, Fiachra, Fiacha, Lugaid, Echaid, cáera, nathir, &c., be rather considered a stem in *e*); cathir was thus declined :—

Sing.	Dual.	Plur.
N. cathir	dí chathir	cathraig
G. cathrach	dá cathrach	cathrach (n̄)
D. cathraig	dib cathrachaib	cathrachaib
Ac. cathraig (n̄)	dí chathir	cathracha
V. a chathir	a dí chathir	a cathracha

If uasalathair be a stem in *r*, it is compounded of uasal = ôxala (ôxalla?) high (cf. Uxelodunum) and athair = Skr. pitar, Gr. πατήρ, Lat. pater, Eng. father, with loss of the initial *p* as is common in Irish and Welsh: cf. lán (full) = W. llawn, Lat. plenus, Skr. root par; lear (many) with plérus, πλήρης; iasc = W. pŷsg = piscis = fish; lia = πλεῖων; lethān (broad) with πλατύς, Skr. pr̄sthū; the O. Ir. intensive particle and verbal prefix ra-, ro- = Skr. pra, Lat. pro; the prefix il- = πολύ, Skr. puru, Goth. filu; ire (ulterior) = περάῖος, ath (ford) = πάτος, and other instances brought forward by Ebel, Beitr. i. 307. Athir was thus declined in O. Ir. :—

gloss above quoted stand thus: Bai saph saithi cach dind i. robai corbasai | corbo hap saitheamlaichta dindseanchas i. iter ecna | filidecht | faistine (wisdom as well as philosophy and prophecy).

MASC. *r*-STEM (NOUN OF RELATIONSHIP).*Stem, athar.*

Sing.	Dual.	Plur.
N. athir	dá athir	athir
G. athar	dá athar	athre (n̄)
D. athir	dib ñathraib	athraib
Ac. athir (n̄)	dá athir	athra
V. athir	a dá athir	a athra

14. *Crosan* (gl. *scurra*), W. *croesan* (buffoon), primarily a cross-bearer in religious processions, “who also,” says Dr. Todd (Irish Nennius, p. 182), “combined with that occupation the profession, if we may so call it, of singing satirical poems against those who had incurred Church censure, or were for any other cause obnoxious.” The exercise of this profession was sometimes not unattended with risk—Muirchertach mae Ercia having been expelled from Ireland ar na *crossana* do marbad (after having killed the Crossans, Ir. Nenn., *ubi supra*). In the Cornish vocabulary, printed by Z., *scurra* is glossed by *barth*, i. e. bard. 15. *Cestunach*, apparently formed from the base of the Lat. *questio*.

16-20.—16. *Ardeaspoc* (archbishop), O. Ir. *ardcpscop*, where the first element *ard* (high) = Lat. *arduuus*, Gr. ὅρθος for ὅρθεός, Skr. उर्ध्वः: *epscop* is of course from *episcopus*. 17. *Gilla cinn eich* (gl. *auriga*), “a servant (*gillie*) at a horse’s head;” *gilla* = O. W. name *Gildas*, apparently a stem in *s* (Dauid in *gilla dana*, Colmán’s hymn, “D. the bold youth”); *cinn* the locative of *cenn* (head), W. *penn*. a mase. a-stem, and thus declined in O. Ir.:—

MASC. *a*-STEM.*Stem, cinn.*

Sing.	Dual.	Plur.
N. cenn	dá chenn	cinn
G. cinn	dá cenn	cenn (n̄)
D. ciunn	dib cennaib	cennaib
Ac. cenn (n̄)	dá chenn	ciunnu
V. a chinn	a dá chenn	a chiunnu
Loc. cinn		

*eich* = *eci* = *akvai*, gen. of *ech*, a masc. a-stem = *ecas* = *akvas*, cf. Skr. *açvas*, Gr. ἵππος, Lat. *equus*, O. H. G. *ehu*, &c. v. *infra*. 18. *Birrach*, says C., is “a heifer between

the ages of one and two years;" the Lat. *birria* is obscure to me. Festus (sub v. *burrum*, ed. Mueller) has "burra," a heifer with a red muzzle. O'R. has "biorrach," a boat, a cot, a currach (which word I have never met in a MS.). This reminds one of *baris*, a flat Egyptian rowboat, in Propertius, 3, 11, 44, *βάρις* in Herodotus. 19. *Geidh* (gl. *geta*), leg. *géidh*, is afterwards the gloss on *anser* (goose). 20. *Ríghan* (queen), a fem. *â*-stem. Cf. Skr. *rājñi*, Lat. *régina*. Skr. root, *rāj*, reg-ere.

21-25. In *bantóisech* (duchess), *banab* (abbess), *banprioir* ( prioress) (leg. *banphrioir*), *banšagart* (priestess), the first element is *ban* (woman, female), W. *bun* (Myvyr. Arch. i. 575) = *gvanâ*, Gr. *γυνή*, Bœotian *βάνα* (see Ebel, Beitr., i. 160), *tóisech* (princeps Z. 61), a derivative from *tús* (initium), out of which a *v* has certainly fallen (cf. O. W. *touyssogion* *principes* Z. 6) as in *dia* (God) = Skr. *dēvas*, *núe* (new) = *navias*; cf. the Gaulish base *novio* in Noviodunum and Noviomagus, Védie *navya*, *nói* (a ship) = Lat. *navis*, Boind, the Boyne = *Bovindâ* (*Bovovívēa*, Ptol.) &c.; *sagart* is of course from *sacerd-os*, with the profection of the medial frequent in derived words (cf. *apgitir* [alphabet] = abecedarium). 25. *Innilt* (gl. *ancilla*), "a handmaid."—O'R.

26-30. At *cluic* (gl. *galea*), "hat of (the) skull," cf. *clogad*, "helmet," O'R. We should, I suspect, read *atchluic*; cf. *atanach*, gl. *caputius*, *infra*. 27. *Taiplis* (alea), perhaps nothing but the English "tables" (backgammon, or some such game with dice), with the profection of the medial above alluded to. 28. *Bairín* (gl. *mitra*) leg. *bairrín*? and cf. *barr* gl. *cassis*, gl. *frons*, *frondis* Z. 51. 29. *Inar* (gl. *tunica*) *inarach* (gl. *tunicatus*) *infra*, loc. sing.: *Senoir broit buide* (leg. *buidi*?) *inair* *glais go glanmét* (leg. *glanméit*), "an old man in a yellow cloak, in a blue tunic of full size." Harleian 1802, fol. 5<sup>b</sup> (tunica is glossed by *fúan* in Z., W. *gwn*, Eng. *gown*). 30. *Muincille* (gl. *manica*), afterwards *muincillech* (gl. *manicatus*), "a sleeve, cuff," O'R.

31-35. *Gairleog*, from Eng. *garlick*, A. S. *garleac*, *garlec*. 32. *Slestán* (gl. *lacerna*) not in O'R., is apparently a deriv. from *sliassit* (gl. *poples* Z. 22), of which the dat. pl. *sliastaib* is glossed by *femoribus* in the Leabhar Breac copy of Gildas' *Loria*: *slestán*, therefore, is probably a cloak, covering the thighs and hams. With the connected O. Ir. *sliss*, cf. W. *ystlys* (side, flank). 33. *Ciabh*, "a lock of hair," O'R., l. w. *Cirrus* is glossed by *mong* in Z. 34. *Lámann* (a glove); cf. W. *llawes*, deriv. from *lám* (hand) = *lámâ*, *lábâ*? and this, perhaps, from the root *LAB* (Skr. *labh*), cf. *λαρβάνω*—the root-vowel being lengthened (vriddhied?). 35. *Dias* (gl. *spica*, "an ear of corn," O'R., probably W. *twysen*, although W. *t* = Ir. *d* is irregular), occurs in Z. 577: *nín* (leg. *nín*) *días* *biis archiunn fócheirt* (non *ŋ* spica est antequam seminas). Oengus céle dé (Féilire, Nov. 24) calls Cianan of Daimliac "cain-dias diar tuirind" (a fine ear to our wheat).

36-40. *Braise*, "hastiness, rapidity, intrepidity, boldness," O'R., which does not agree very well with lascivia (playfulness, licentiousness). The dat. sing. of the word occurs in the Leabhar Breacc copy of the *Féilire* of Oengus (June 19):—

Lnid afuil foroenn (.i. *foroenchaire*)

fiadsluagair comBRASSI : (.i. *coslatra no cosolam*)

donrig batar uissi (.i. *batar uiss no umla no innraice no comadais*)

Geruassi Protassi (.i. *duos* [duo] *fratres erant, et in Elcidie sunt reliquia suo qui* [reliquiae suae quae] *per somnum Ambrossio ostensa* [ostensae] *sunt*).

Their blood flowed at the same time (i. e. at the one accusation)

Before hosts, with boldness (i. e. strongly or quickly):

Jnst unto the King [of heaven] were (i. e. they were obedient, or humble, or fit, or suitable).

Gervassi [and] Protassi.

Cf. W. brysiaw, "to hasten, hurry." 37. *Fallaing*, l. w. (mantle) a fem. i-stem, *falaingech* (gl. *falingatus*), *infra*, occurs in Giraldus Cambrensis, Topogr. Hib., 3, 10, "gens ista, hibernica, vice palliorum *phalingis* laneis (al. *falangis nigris*) utitur," cited Z. 95; fallaing is perhaps connected with pallium. Cf. the W. adage, *mal y Gwyddyl am y ffaling*, "like the Irishman for the cloak." 38. *Léine* (gl. *camisia* = chemise), gen. leined, Corm. v. Lendan, a shirt, probably connected with líin (flax), W. lílin, lin-seed, lin-um, *λιν-ον*. 39. *Gruaidh* (a cheek), occurs in Cormaean écces' Circuit of Ireland, ed. O'D., v. 23. (I have restored the ancient spelling):—

rob imde dér dar *gruaidh* nigrinn

oc baunacht Ailig foiltfind.

(There was many a tear over a comely cheek among the fair-haired women of Ailech), cf. O. Ir. *gruad*, gl. *mala*, Z. 28, Corn. *grud*. 40. *Tengad* (tongue), whence *infra tengtach*, *dotengtach*. In O. Ir. this was *tenge* gen. *tengad*, a d- (or t-?) stem, but identical in root with the Lat. *lingua* = *dingua*, O. H. G. *zunga*, Engl. tongue, Skr. *jihvâ*. Very remarkable is the irregular representation of a Latin medial (*d*) by the Irish *tenuis* (*t*); cf., however, *ithim* = *admi*, *edo*. The W. form *tafad* (Corn. *tavot*, tongue) is to me altogether obscure; it seems to occur in the corrupt Gaulish plant-name *ταρβηλόδαθιον*, which Z. reads *ταρβοταβάτιον* (ox-tongue).

41-44. *Tiach* (gl. *pera*), "a bag, pouch, wallet," O'R. The word seems to occur in an obscure

<sup>1</sup> "Volo pro legentis facilitate abuti sermone vulgato: solent militantes habere *lineas* qnas *camisias* vocant."—Jerome, cited by Diez, Etymolog. Wörterbuch, 82.

obscure passage in the St. Gall Priscian (Z. præf. xv.), "Tiach didiv mad ferr lat. i. d. o. o." 42. *Losad*, leg. losaid? Corm. losait, a "kneading-trough," gen. loisde, O'D. Gram. 90. If losad be the modern form of losait, it was a fem. i-stem, the declension of which is in the oldest Irish identical with that of the masc. i-stem. 43. *Dechmadh*, a tithe, tenth, identical with the ordinal (dechma-d = da(n)kama-tha, formed by adding the superl. suffix *tha* to the ordinal?). 44. *Coinnill*, Corn. cantuil = candela, and probably borrowed from the Lat., a fem. à-stem, gen. coinnle, O'D. 90, for cainnle, caindle; cf. caindlóir, gl. aeoluthum, i. e. candelarium, Z. 1060.

45-50. *Punnann*, punán in O'R., gelima is a "corn-sheaf;" and O'D. informs me that in his boyhood the word was used in this sense in the county of Kilkenny; the primary meaning, however, is "load," and the word seems borrowed from the Lat. *podus*—like W. pwn, pyniaw. 46. *Fedán* (gl. fistula), perhaps derived from fid (arbor) = vidu (wood), gen. feda, W. and Corn. guiden, Breton, gwezen. Cf. O. Sax. widu, Ang. Sax. wudu, O. H. G. witu, the Gaulish Viducasses, and the name of the Irish river *Ovīðova* (vidvâ) in Ptolemy (see Glück, 116). 47. *Féság* (a beard), fésóc, Corm. v. Crontsaille, apparently a diminutive. 48. *Lesmáthair* (stepmother), cf. W. llysfam, Bret. lesvamm; so Ir. lessmac (stepson) = Bret. lesvab: lessathair (stepfather), Corn. W. llysdad, Bret. lestad: lesaimm (nickname), W. llysonw. I am not sure that Z. is right (p. 1104) in identifying this *les* with the Cornish *els* (privignus). 49. *Sesrach* (gl. carruca, a plough, Fr. charrue), fem. à-stem, absurdly derived by O'R. (who spells the word seisreach) from seisear each. 50. *Rón* (gl. phœcæ) Corn. W. moel-ron (sea-calf, seal).

51-55. *Cennbarr* (gl. caphia), by which the scribe probably meant some kind of covering for the head. 52. *Lorg* (a club, cudgel), Corn. lorch, gl. baculus, Breton, lorchen (temo). 53. *Penn*, obviously from penna, as is—54. *Pian* (= pêna) from poena. In—55. *Maroc* (leg. maróc), gl. iolla, the Irish and Latin are equally obscure; maroc once seemed to me connected with W. myr(emmet), Engl. pismire, Zend, baêvarë maoirinäm, decem millia formicarum (Spiegel), &c. (see Kuhn, Zeitschr., iii. 66; Försteman, ib. 80; Pictet, ib. v. 349). And if so, iolla might well be considered a blunder for iulus, ἵουλος (centipede). But Dr. Todd has pointed out in Du Cange the word jula, "piscis genus," which comes nearer to iolla; the gen. sing. maróci for maróce occurs in a passage from Mae Conglinni's Dream cited by Dr. Petrie (Round Towers), but the context affords no assistance in determining the meaning of the word. Is maróc identical with maróg (gl. trolliamen) *infra*?

56-60. *Crocan*, gl. olla (leg. croccan, W. crochan, boiler, pot), now erogan, "a pitcher"—O'R., seems a different word from erocann, gen. erocainn, which occurs in a gloss on fel. Z. 740; ainm in *chrocainn im bí bilis*, i. e. name of the membrane [the gall-bladder]

bladder] whercin is the bile, and of which crocenn gl. tergus (Z. 80) seems a by-form = W. croen (a skin, hide); crocann is certainly not olla, but tergus, in the poem of Cormacan écces above quoted:—

rob iat ar taigi cen rainn  
ar cochaill chorra (?) *crocainn*.

And on the whole we may safely say that Z. erred in comparing (p. 740) Ir. crocann with W. crochan. 57. *Siataire* (gl. vesica, if I am right in so reading "fessica, siadaire") seems connected with siataim, O'R., "I puff, swell up," cf. W. chwythu, "to blow, to breathe." 58. *Caile* (gl. creta), "chalk, lime," O'R., W. calch, perhaps a deriv. from calx, calcis. 59. *Adharc* (gen. adhairec, *infra*) is "a horn, trumpet," O'R., the adj. adarede, gl. corneta is in Z. 780. Here adharc probably means "a drinking-horn." With caustoria compare "Costarium, Costerium, ut Costrellus, Poculum vinarium," Du Cange. What is the *adharc leaga* (cornu medici) of Irish medical MSS.? A substitute for a cupping-glass? 60. *Luaidhe* = Engl. lead.

61-65. *Riaghail*, gl. norma, cf. *règula*, whence, of course, it is derived, but apparently with a change of declension, *regula* being a fem. à-stem, whereas the umlaut in *riaghail* points to a stem in *i* (in Z. 22, *riagul*, *riagol*, are exactly = *règula*). A similar remark applies to—62. *Tabhaill*. 63. *Cantairecht*, apparently a hybrid from the Lat. cantor, but possibly a pure Irish word from the root CAN, Skr. çāns; though the first *t* is hard to account for. 64. *Tuireog*, gl. mitreta: here both Irish and Latin are obscure to me. 65. *Medar* (gl. parra): parra is said to be a wheat-ear; I have not met medar elsewhere.

66-70. *Gocan* (gl. parricula): gogan is "cackling, prating," according to O'R., but I suspect gocan to be the name of some small bird, cf. *gocan* na cubhaig, "avicula quæ eculum comitatur" (Highland Society's Dict., i. 500). 67. *Clár* (gl. tabula) in Z. claar (W. claur, clawr, O.W. o cloriou, tabellis, Z. 170), abl.: hi *claar eridi* (in tabula cordis), Z. 1082. 68. *Ancoire*=ancora is from the Latin; ingor is the pure O. Ir. form, see Z. 1107, W. angor, Corn. ancar, Bret. eor. 69. *Uisce imill* (lympha), "water at the edge" (*uisceán*, gl. aquula, Z. 281; lán di *uisciú*, "full of water," Z. 595); uisce is perhaps an example of the rare derivative suffix -scia; cf. the man's name Muirsee = moriscias; but may possibly be connected through the Vedic form utsa, "a well," with the root und (vand), to which belong *vēwp*, *ūdus*, water, &c.; *imill*, nom. ímell, in O'R. iméal, W. ymyl. 70. *Sess no carr* (seat or car). Sess from the root sad, Lat. sed-eo, *ξεσουατ*, &c.; cf. fiss and fid, &c.; sess ethar in Corm. is the thwart of a boat (ethar, gl. stlata, Z.); perhaps the abl. may be in that obscure passage in Patrick's hymn, Crist illius, Crist issius, Crist inerus; *carr*, which subsequently glosses

biga, is the well-known Gaulish *carrus*. The four-wheeler of Cæsar and Livy is now represented by the Irish *carraeum*. What *aptempna* can be, is to me exceedingly problematical.

71-76. *Taebhán*, which I have written for *taeman* (aspirated *m* for aspirated *b*) is not uncommon in O. Ir.), C. explains to be the cross-beam between each pair of rafters; *teallaigh* is gen. sing. of *teallach*, which glosses *focus*, *infra*; *tacbán teallaigh* may therefore mean the little beam (trabecula) over a fire, from which pots are hung; *taebhan comladh* would mean the bar of a door (*comla*, gl. *valva*, *infra*). 72. *Assan* (*caliga*), in O'R., *asán* s. f. "a stocking or hose," W. *hosan*. 73. *Lainder* (a shoe-strap, shoe-string); O'D. suggests that this may be connected with the Engl. lanyard. It seems identical in meaning with—74. *Traigle*; neither word is in O'R. Can *traigle* be connected with O. Ir. *traig* (foot), acc. pl. *traigid*, a neuter t-stem = Corn. *truit*, O. W. *traet* (plur.), and cf. *τρέχω*, Goth. *thrægja*, Skr. *trksh*, and the Scythian name *Ταργη-ταος* mentioned by Herodotus (Ebel, Zeits. vi. 400)? The Celtic root TRAG occurs (as Z. 6, has shown) with the intensive particle *ver* in the Gaulish *vertragi*: *αι δὲ ποδώκεις κύνεις αἱ κελτικαὶ καλοῦνται μὲν οὐέρτραγοι κύνεις φωνῇ τῇ κελτικῇ*, Arrian. de Venat. c. 3. 75, 76. *Coroin*, gl. *corona*, gl. *clerica* (leg. *coirin*?), from *corona*, apparently with change into the fem. i-declension; but probably an instance in the sing. of that usurpation by the acc. of the place of the nom. which is common in the plur. The acc. plur. occurs in the Book of Armagh, 180, a. 2—*coirnea*, gl. *coronas*—which shows that the word belonged to the à-declension. Corn. *curun*.

77-80. *Folt* (gl. *coma*), *falt*, Z. 251, abl. o *folt*, Z. 65, = W. *gwallt*, Corn. *gols*, gl. *caesaries*, Z. 1101, occurs in a quatrain concerning the Norsemen, quoted by Z. 928, from the St. Gall Priscian [Z.'s reading of the last line is *dondlacchraidlainn oaloth lind*]:—

Is acher in gáith innocht,  
Fusuasna fairgge find-folt :  
Ni ágor<sup>1</sup> reimm mora minn  
Dond laechraid lainn oa Lochlind.

Bitter is the wind to-night:  
The white-haired sea is enraged:  
The passage of a clear sea is not undertaken  
By the fierce heroes from Lochland.

The gen. sing. in—78. *Deirgech in fuit*, stripping (?) of the hair, i. e. baldness (for *deirgech* I suspect we should read *deirgecht*); *in* O. Ir. ind. gen. sing. masc. of the article, which was thus declined:—

STEM,

<sup>1</sup> Agor (for agthar = agitur? cf. *agat clesamnaig* "agant joculatores," Seirgl. Conc.) is probably the O. Ir. form of *aughar*, which is thus explained in O'Davoren's Glossary (Mus. Brit. Egerton, 88): "Aghar i. gaibther no innsaighther, ut est Athgabál *agar* a fai[th]che neme[d] is cóir dia ditiu." *Aghar*, i. e. is taken or is advanced, *ut est*, a distress that is taken from a privileged person's green ought to be protected. Ni agor might be rendered non timeo. Cf. *agathar*, Gr. *ἀχεταί*, Z. 45.

## STEM, SAN(D)A.

Masc.	Fem.	Neut.
Sing. N. int, in :	ind <sup>‘‘</sup>	an, a (= sanad ?)
G. ind <sup>‘‘</sup> , in <sup>‘‘</sup>	inna:, na:	ind <sup>‘‘</sup> , in <sup>‘‘</sup>
D. (s) ind <sup>‘‘</sup> , (s) in <sup>‘‘</sup>	(s) ind <sup>‘‘</sup> , (s) in <sup>‘‘</sup>	(s) ind <sup>‘‘</sup> , (s) in <sup>‘‘</sup>
Ae. (s) in (ü),	(s) in (ü)	(s) an, (s) a (= sanad ?)
Plur. N. ind <sup>‘‘</sup> , in <sup>‘‘</sup>	inna:, na:	inna:, na:
G. inna(ü), nan		
D. (s) naib, (s) nab		in the three genders.
Ae. inna:, (s) na:		

In the dual *in* appears in every case, and for all genders.

79. *Fabra*, according to O'R., is not only "eyelids" and "eyelashes"—both which meanings may be attributed to *palpebra*—but also "eyebrows;" cf. O. H. G. prawa, ḡφρύς, Skr. bhrū. 80. *Mac imresan* (pupil of the eye), *mac* = O. W. map = maqvas (gen. maqi, in two of Dr. Graves' Ogham inscriptions), originally son, is here obviously in a transferred sense like *pupilla*, primarily an orphan girl. In Early Middle Irish *mae imresan* was *mae imlesen* (leg. *immlesen*), lit. "son of exceeding light"? Is hé tene na súla in *mac imlesen*, "the fire of the eye is the pupil;" Seirglige Concualainn, edited from Lebar na huidre, by Mr. Curry, Atlantis II. 383.<sup>2</sup>

81–85. *Diadhacht* (gl. *theologia*), a fem. à-stem, from *dia* (God), gl. *deus*, *infra*, a mase. a-stem = *dévas*, which was thus declined in O. Ir. :—

Sing. N. dia :	dévas	Dual. (Not yet observed.)	Plur. dé <sup>‘‘</sup> = dévi
G. déi <sup>‘‘</sup> , dé <sup>‘‘</sup> = dévi			déa (ü) = dévân
D. dia <sup>‘‘</sup> = dévu (dévai?)			déib : = dévâbis
Ae. dia (ü) = dévan			déo : (for déu)=dévûs (dévâns) <sup>3</sup>
V. a dé <sup>‘‘</sup> = déve			a déo :

*Grammatach,*

<sup>1</sup> The turned comma (‘‘) indicates that aspiration (of the initial letter of the word following) is caused by the forms to which it is added, and which therefore must have ended in a vowel. The mark (:), which has been suggested by the Skr. *visarga*, represents a lost final *s*. The forms to which *visarga* is added do not aspirate. N. B.—The *s* in brackets is found after the non-aspirating prepositions, and certainly belongs to the article. Dr. Siegfried was the first to make this important observation. This article in O. W. was *ir*, in Corn. and Bret. *an*.

<sup>2</sup> "In the Hebrew Bible," writes Dr. Todd, "the pupil, or 'apple of the eye,' is literally 'Daughter of the eye.'—Ps. xvii. 8."

<sup>3</sup> Compare Goth. *vulfans*, Gr. ἴπποντος (Ahrens, Diall. ii. § 14, 1), O. Pruss. *daivans* and Skr. forms like *kumārāñç-cha* (*puerosque*) *Nalas*, 8, where the dental *s* of *āns* (= -a + *ans*) has regularly become ç

*Grammatach, dilechtach, sdair*, are obviously *fremdwörter* (grammatica, dialectica, historia). 85. *Éolas dóir*—if I read aright—(“an ignoble art”); éolas occurs in Z. 42, spelt heulas: the nom. pl. masc. of the related adjective éolach (gnarus) in Z. 252; ammi néulig (where the so-called prosthetic *n* is nothing but the old termination of the 1st pers. plur. of the verb subst. ammi (n̄) = ἐσμεν, W. ym, asmasmi); dóir is the opposite of sóir (free, noble), which words are produced by prefixing the inseparable particles of quality *do* (= Skr. dus, Gr. δύς?) and *so* (= Skr. su, Gr. εὐ), to a root which remains obscure to me<sup>1</sup>. Perhaps we should read caladan doenna, “scientia humana.”

86–90. *Oighen* (a pan) seems to stand alone; O’R. spells it oighcann. 87. *Dlighi* (gl. rhetorica): here there is either an omission (? labradha, i. e. of speaking) or a blunder: for dlighi must stand for O. Ir. dlidē, lex, regula (cf. W. dleet, Z. 166, pl. dilection, Z. 293, O. Sloven. dlūgū, debitum), passing into the consonantal declension, like the Mod. Ir. pearsa, gen. pearsan = O. Ir. persan, gen. persine (a person). 88. *Nathair*, gl. panthera, is surely a blunder, nathair (O. Ir. gen. nathrach), declined like cathir, *suprà* = W. nadr, being “a snake, adder, viper, serpent”—O’R., perhaps originally a water-snake, &c. = Lat. natrix. 89. *Leca in duini* (maxilla), leaca in O’R. (gen. leakan), is, however, not jaw-bone (maxilla, the mobile os), but “check;” duini, gen. s. of duinc (homo), n. plur. in O. Ir. dóini, a masc. ia-stem, originally, perhaps, as Dr. Siegfried conjectures, related to Zend daēna faith, and the root DHYĀI (think, meditate), as Skr. manu (homo), Engl. man, is from the root man (think). 90. *Lethail* (gl. mala), apparently one of the class of compounds noticed by O’D. (Grammar, p. 338), who, after quoting in his text leathcluas (one ear), leathchos (one foot), leathlálmh (one hand), leathúsúil (one eye), gives the following note:—“When leath, which literally means half, is thus prefixed, it signifies ‘one of two,’ such as one ear, one eye, one leg, one hand, one foot, one shoe, one cheek. It is never applied except where nature or art has placed two together; but in this case it is considered more elegant than aon, one.” We shall find lethchacch (gl. monocular), *infra*; leth retains its original meaning in the following words: lethchil (half-biassed), Corm. v. Cil; lethíer (gl. semivir), *infra*; lethgute (a semivowel, Z. 968); lethmacthail (half a cheese), Corm. Prull; ledmarb (half-dead), Z. 825, lethóm (half raw, Adamnán’s Vision, óm = Skr. अमा, Gr. ὠμός); lethsathach (gl. semisatur), *infra*; mala is glossed by gruad in Z. 28.

91–95. *Áil*

before the palatal ch. The hypothetical dat. dêvâbis is to be compared with a Japetic instrumental daivâbis, for which we should find in the Veda dialect dêvâbhîs, and in classical Skr. dêvâis.

<sup>1</sup> My reason for hesitating to identify *do* with *dus* and δύς is, that *do* aspirates (cf. dochrud gl. indecor dochruidigher gl. turpatur, Z. 833); and should therefore have originally ended in a vowel. The *s* may, however, have dropped off at so early a period that its former presence was unrecognised when the practice of aspiration was introduced.

91-95. *Ail* (gl. bucca) is probably connected with the root al, nourish, Lat. *al-*o (cf. lám from r. lab, Skr. labh); ail gl. esca occurs in Z. 996, and cf. iráil (nom. irál?) in the following gloss: hi precept sos[celi] oecus in *iráil* hirisse, “in preaching the Gospel, and in nurturing (?) faith”, Z. 996. 92. *Cráes*, gl. gula; *craessach*, gl. gulosus, *infra*, also means “gluttony,” as in the following passage cited from the Leabhar Breac by Dr. Todd (Ir. Nennius, pp. 170, 171): isé focuinn malarta dona tuathaib  $\gamma$  dona cellaib icambít na ríg  $\gamma$  na aircindig atta (?) dilsí do *cráes*  $\gamma$  do raebaidecht int saegail; and in Z. 41, where the word is spelt crois; cf. W. croesaw, to weleome? 93. *Ulbu* (gl. mataxa), I have never found elsewhere; mataxa (*μάταξα*) means in Martial “raw silk;” it also meant “a cord or line.” W. ulw (cinders) is the only Celtic word I know resembling ulbu. 94. *Bass* (gl. palma), acc. pl. bassa, gl. palmas, Leabhar Breac copy of Gildas’ Lorica. 95. *Basog* (gl. alapa) is obviously a derivation from bass.

96-101. *Bond* (gl. planta), bonn gl. solea, *infra*, = W. bon (base, sole), found in most Indo-European tongues: Skr. budhna, Gr. *πυθμήν*, Lat. fundus for bundhus, O. H. G. bodam, Engl. bottom, O. Norse botn (Kuhn, Zeitschr., ii. 320), Huzvâresh and Parsi buñda, “ground, root” (Spiegel, Zeitschr., v. 320). 97. *Feam* (gl. mentula), “a tail,” O’R., who also has feamach, “dirty,” which adjective Pictet (Zeitschr., v. 348) compares with the Skr. root vam, vomere, *εμέω*, &c. As to *priv*, I doubt if I read the contraction (*pu*) rightly, and cannot explain it, unless perhaps as a derivative from the Lat. privus. 98. *Cáin* (gl. emenda, i. e. “damni reparatio,” “satisfactio de jure laeso vel de illata injuria,” Du Cange) a fem. i-stem; “rent, tribute, a fine, amercement,” O’R., cáin seems to occur in Z. 592: Is tacáir dúnna, acháin focheall asarchorp. 99. *Cusle* (gl. vena), with the *u* infected, cuiisle, O’R. The voc. sing. is frequently heard in the conversation of the Irish peasantry: achushla (i. e. a chuisle) mochridi, “O vein [or pulse] of my heart!” Cuisle is a fem. stem in *n*, and perhaps derived (by the frequent change of *p* into *e*) from Lat. pulsus. The W. word for vein, gwyth, must on no account be compared with O. Ir. féith, gl. rien, gl. fibra, which, as Dr. Siegfried remarks, is the W. gwden, Eng. withe, Lat. vritis, vice, *ἰτέα*, O. H. G. wida, Skr. vitikâ, a tie, fastening (Kuhn, Zeits., ii. 133). 100. *Cich* (gl. mamma), dat. pl. cichib (gl. mamillis), Leab. Breac. Gild. Lor. 101. *Cichín* (gl. mammilla) should probably be written cích, cíchín, as the present Irish is coich, “a woman’s breast,” O’R.

102-105. *Uth* (gl. mammula), leg. úth? = (W. uwed pap, i. e. pulmentum?), if connected with Skr. údhas, Gr. *οὐδηρός*, über, udder, M. H. G. euter, is an instance of an Ir. tenuis irregularly representing a Skr. aspirate medial. 103. *Retla* (gl. stella), gen. retlan (Vis. Adamn.), in O’R.; “readhlann, s. m. a star.” 104. *Aoir* (aether) is W. awyr

awyr = Lat. aer = O. Ir. aér, Z. 114: dat. sing. *responsit mulier*, lus atcondeaire hisind *aer* ⁊ ni accai hi talmain a leitheid ⁊ athélsa no abéla ingein fil imbroind no abélam diblínaib mani thomliur inlussin. “The woman answered, ‘the herb thou perceivest in the air, and on earth thou seest not its like, and I shall perish, or the child in my womb will perish, or we shall both perish, unless I eat that herb.’”—Trip. Life of Patrick, iii. 36. Cf. r. var, to surround. Whether in—105. *Aier* (gl. aera), the aera is for aer, or whether *aier* is era, is to me obscure.

106–110. *Scala* (gl. cratera), “a great bowl,” O.R.; Corn. *seala* (gl. patera), Z. 1122, Goth. *skalja*, Eng. shell, O. H. G. *seala* (O. French *jale*, *jalon*, *galon*, Eng. *gallon*?). If Z. is right (G. C. 1122) in thinking *seala* a German word, when and how could it have come into Irish? 107. *Greiddell*, “a gridiron,” O. W. *gratell* (gl. *graticula*, Z. 1094), Ital. *gradella*, Fr. *greille*, Engl. *grill*, from *craticula* (Mart. 14, 21), Med. Lat. *graticula*, a dimin. of *crates* (see Diez, E. W. 180). 108. *Talam* (gl. *terra*), gen. *talman* (= *talmanas*), a fem. n-stem, perhaps identical with W. *talm*, the m of which, by the phonetic laws of Welsh, must stand for mn, mm, or mb. *Talam* has nothing to do with Skr. *dhanvan*, which Kuhn (Beitr., i. 368, 369) has identified with the Lat. *tellus* for *telvūs*; *talam* was thus declined in O. Ir. :—

## FEM. n-STEM.

*Stem, talaman.*

Sing.	Dual.	Plur.
N. <i>talaman</i>	dí <i>thalam</i>	<i>talmain</i>
G. <i>talman</i>	dá <i>talman</i>	<i>talman</i> (n)
D. <i>talmain</i>	dib <i>talmanaib</i>	<i>talmanaib</i>
Ae. <i>talmain</i> (n)	dí <i>thalam</i>	<i>talmana</i>
V. <i>a thalam</i>	a dí <i>thalam</i>	a <i>thalmana</i>

109. *Suiste no sgiurse* (tribulum), “a flail or a scourge,” *suist* = *fustis*, W. *ffust* as *srian* = *frēnum*, W. *ffrwynn*, *seib* = *faba* (Skr. r. *bhaksh*, Gr. *φαγη*), W. plur. *ffa*, *srogell* = *flagellum*, W. *ffrowyll*, &c. *Sgiurse* seems taken from the Engl. *seourge*. The etymology of—110. *Baile* (gl. *villa*), the *Bally* so common in Irish topography, is obscure to me. If, notwithstanding the singleness of its *l*, we connect it with the Med. Latin *ballium*, we are only led from one difficulty to another—for who shall explain *ballium*? The earliest instance I have met of the occurrence of *baile* is in the Trip. Life of Patrick, iii. 12: *tanic victor do ingabail* (leg. *imgabál?*) patrice asin port corraboi immuiniu draigin boi i toeb in *baile*. “To avoid Patrick, Victor went from the house till he was in the brake of thorns at the side of the *baile*.”

111-115. *Artán*, as I venture to read the urtan of the MS. (gl. *villula*), I have not met elsewhere. It is a dimin. of art, "a house, tent, tabernacle," O'R. 112. *Slige* (gl. *via*), a base in *t*, if *sligthib*, gl. *naribus*, in Gildas' *Lorica* be correctly spelt. Says Cormac: *Slige*, din, do seuchad charpat sech araile, doróntha fri himcomare dá carpat i. carpat ríg oucus carpat epseoir, con deehaid each áe dñb sech araile. " *Slige*, then, for the passage of chariots by each other: made for the passage of two chariots, to wit, a king's chariot and a bishop's chariot, so that each of them may pass by the other." 113. *Bethu* (gl. *vita*), a masc. t-stem = O. W. *bywyd*, Bret. *buez*, O. Ir. gen. sing. *bethad* acc. *bethid* (n) = *bivataten* (or -tin?). The root is *biv* (the adj. *biu* = *bivas*); cf. Skr. *jiva* for *gîva*, Goth. *qvius*, Eng. quick, Gr. *βίος*, Lat. *vivus*. 114. *Lubh* (gl. *herba*), gen. *lubae*, *lube*, Z. 18, 777; abl. *dind luib* (gl. *de rosa*), Z. 232, = Eng. leaf, Goth. *laufs*: *lub-gartóir* (gl. *olitor*), Z. 45; *lub-gort* (a garden), in the so-called Annotations of Tirechan preserved in the Book of Armagh; cf. the Corn. *luworach* *guit* gl. *virgultum*, Z. 817. 115. *Coill* (*silva*), a fem. i-stem, W. *cell*, pl. *ceilli*, Corn. *kelli*, gen. *coille* in Cormac v. Ana:—Ba bind gair *choille* loinche Um ráith Fiachach maic Moinche, i. e. "Sweet is the voice of the wood of blackbirds [ad v. *vox silvac merulosa*] round the ráth of Fiacha son of M." *Coill* in Z. is always spelt *caill*, and only occurs in compounds: *mirchaill*, gl. *myrtetum*, *escalchaill*, gl. *esculetum*, *olachaill*, gl. *olivetum*, gen. pl. *innan olachaille*, gl. *olcarum*, Z. 821. May we identify this word with Lat. *collis*?

116-120. *Slat* (gl. *virga*), a fem. à-stem = *slattâ*, is, with its diminutive *slaitin*, to be compared with the W. *llath*, *yslath*. Compare—118. *Móin* (gl. *grunna*, a bog), apparently a fem. i-stem, with W. *mawn* (*turves*). In W. *mign* (masc.), *migen*, *mignen* (fem. a bog, quagmire), the *g* must have been a *c*, which could hardly have fallen out in Irish. 119. *Fod* (gl. *gleba*), leg. *fód*, "a clod of earth, sod, soil, land."—O'R. 120. *Bothan* (gl. *casa*); perhaps we should read *bothán* ("a little tent," according to O'R.), from *both* (house), W. *bod*, cf. Eng. booth; *both* seems to occur in composition in Cormac: *tic iarum Find don fuar-boith deóg lai, con faca in colainn cen eenn*: "colann sund cen eenn," ol *Find*; [afterwards *Find* came to the hut in the evening, and he saw the body without the head: "a body is here without a head!" said *Find*].

121-126. *Cocall* (gl. *cassula*). Cf. "The cuculla, sometimes called *casula* and *capa*, consisted of the body and the hood, the latter of which was sometimes specially termed the *casula*." In a note, Dr. Reeves, from whose noble edition of the *Vita Columbae* I have made this quotation, spells the word *cassula*. *Cocall* is one of those Celtic words

which, by the influence of the Church, has become universal. Diefenbach (*Celtica*, i. 122) quotes Martial:—

Gallia Santonico vestet te bardocucullo;  
Circopithecorum penula nuper erat.

And compares Bret. kougoul, Corm. cugol, Engl. cowl. 122. *Cro* (leg. eró?), before which I have ventured to put casula, the dimin. of casa, occurs *infra* (cro cáerach, gl. ovile), and is explained “a hut, hovel, pen, cottage, fortress” (?) by O’R. 123. *Camra no seomra* (gl. camera); the former is from the Latin, the latter from the Anglo-Norman. 124. *Dorus* (gl. porta), W. drws, Corn. darat [*sic* in Z., but daraz in Lhwyd] (ostium), Lithuanian durrys, Skr. dvâra, Gr. θύρα, Lat. fores, Goth. daur, Slav. dver, Engl. door, dat. plur. dinailb *doirsib* (gl. de portis), Z. 749. 125. *Comla* (gl. valva), gen. comladh, *infra*, occurs in the Leabhar Breacc, cited by Petrie, R. T., 400: *comla* gered friss γ gerreend maróci (leg. maróce?) furri (a gate of suet to it, and the short head of a *maróc* upon it). 126. *Cliath* (= crates, *hurdle*), Med. Lat. cleta, O. W. and Corn. cluit = clétag, mod. W. elwyd, occurs in the Irish name of Dublin, Baile an atha clíath (the town of the ford of hurdles), also in Z. 21, 114. Fr. claic, Provençal cleda.

127–131. *Marcach na comladh* (gl. digma) is altogether obscure to me; marcach is literally horseman—W.; “marchauc (equestris) ortum e Gallico vetusto marca (*μάρκα, τριμαρκισία*, ap. Pausan.),” Z. 47. 128. *Lasair* (gl. flamma), gen. lassrach, marg. gloss on Patrick’s hymn in Lib. Hymn. The 3rd pers. sing. pret. act. of the verb lasaim occurs in Fiac’s hymn:—

Dofaith fades eo Victor, be hé aridrlálastar:  
*Lassais* in muine im hai, asin ten adgládastar.

He went southwards to Victor, he it was that spoke to him:

The bramble-bush wherein he [Victor] was flamed—from the fire he called.

The word is probably connected with loscad, Z. 143, W. llosg, Corn. leski. 129. *Camradh* (gl. cloaca). O’R. cites from Shaw, camrath, “a gutter, sewer, jakes;” I have not met the word elsewhere. 130. *Senmáthair*, “a grandmother” (O. W. henmam), from sen (old) = sinas, W. hen; cf. Zendhana (Spiegcl), Gaulish senomagus, Lat. sen-ex, Sen-e-ca (compar. simiu, Z. 283, and sinithir [Lib. Hymn. gloss on the Altus Prostitor]), O. W. superl. hinham, leg. hinam, Z. 305, and máthair = μήτηρ, mater, mother, Skr. mātṛ (mātar), from the root mā (to create?), was declined in O. Ir. like athir (v. *suprad*), except in the gen. plur., which was máthar(ñ). 131. *Sechrán* (gl. devia, i.e. deviatio), O’R. seachrán, “an error, straying,” has been taken into the Anglo-Irish dialect in the phrase, “going on the shaughraun.”

132–136. *Land* (gl. scama), if we take scama to be for scamma, an arena = σκάμμα, “a place

“a place dug out and sanded”<sup>1</sup>, land is the W. llan, “area, yard, church.” It occurs as the last element of a compound in Z. 168: isind ith-*laind*, gl. in area (i. e. in the threshing-floor). If, however, as is more likely, seama is for *squama*, we may quote O’R.: “lann, s. m. a scale of a fish.” 133. *Lég lögmar* (a precious stone), *lég* (stone), O. Ir. liacc, W. llech; cf. the river-name Licca in Venant. Fortun. Z. 174, and the O. Sax. leia, i. e. leja for lēa = lēha *lapis*, Glück, 19. In O. Ir. liacc is a cc-stem, and either masc. or neut., I have not ascertained which. *Lögmar* is an adjective, formed by adding the common suffix -mar to *lög* (merces, pretium): gen. sing. “*sti-pendium* ainm ind *lōge* doberr do mīledaib ar mīlte” (stipendum is the name of the price that is given to soldiers for military service), Z. 577; *hilluag* mo saethir (“in reward of my labour”), Book of Dimma macc Nathi; *lög*, W. llog, is perhaps connected with Lat. *lōcare*, locarium. May we also venture to adduce Goth. laun, Engl. loan? 134. *Fuindeog*, “*fuinncog*, s. f. a window,” O’R., reminds one of the O. Norse *vindauga* (wind-eye), Engl. window; Ir. *seinistir*, W. *ffenestyr*, Corn. *fenester*, Bret. *fenestr*, are directly from the Latin. 135. *Gabhal*, gl. *furca*, (W. *gaf*, hardly *gebel*, a pickaxe), in Z. 731 is *gabul* (gl. *furca*, gl. *patibulum*), which spelling is strange, as the Med. Lat. is *gabalus*, *gabala*, *gabalum*, O. H. G. *gabala*, Engl. *gavelock*. 136. *Pellec* (gl. *sportula*, a small basket) is “a basket made of untanned hide,” as O’D. considers. It occurs in Cormac’s Glossary, and comes, of course, from *pellicaeus* (made of skins), and this from *pellis* = Eng. fell, &c.

137-141. *Ossadh* (gl. *treuga* = truce). 138. *Milan* (gl. *urna*), not in O’R., is one of a long series of names of different-sized water-vessels, of which we shall hear more when C. publishes his invaluable glossaries. 139. *Cogad* (war), gen. *cogaid*, n. plur. *cogtha*, O’D. Gr. 87, like some other nouns of his first declension (a-stems) is, I strongly suspect, a neuter. How else can we account for the vowel-ending in the nom. plur. of *aonach*, *ualach*, *mullach*, *eadach* (O. Ir. *étach*, a neut. a-stem), *bealach*, *órlach*, *sgéal* (O. Ir. *scél*, a neut. a-stem), &c.? Neuter a-stems were thus declined in O. Ir. :—

## A NEUTER a-STEM.

*Stem, forcitala.*

Sing.	Dual.	Plur.
N. <i>forcetal</i> (n̄)	dá <i>forcetal</i>	<i>forcectla</i>
G. <i>forcetil</i>	dá <i>forceatal</i>	<i>forcectal</i> (n̄)
D. <i>forceitul</i>	dib <i>forceitlib</i>	<i>forceitlib</i>
Ac. <i>forceatal</i> (n̄)	dá <i>forceatal</i>	<i>forcectla</i>
V. a <i>forcitil</i>	a dá <i>forceatal</i>	a <i>forcectla</i>

With

<sup>1</sup> See an interesting note by Dr. Todd, Lib. Hymn., 75.

With cog-ad Glück compares the Gaulish name Cog-i-dumnus, *sed qu.* as the *g* is unaspirated in Mod. Irish. Cf. Marti *cocidio?* hardly the Lat. *pugna*. 140. *Fuiseog* (gl. alauda), “s. f. a lark”—O’R.; cf. W. *guichell*, “a bird,” Pughe. The Welsh name for a lark is *uchedydd*, Corn. *evidit*, Bret. *echouedez*. 141. *Bairgen* (gl. *garga*) = W., Corn., and Bret. *bara* (*panis*), Z. 1122<sup>1</sup>; in O’R. *báirghean*, “a cake;” gen. sing. fer *dénma bairgine*, gl. *pistor*, i. e. *vir faciendi panis*, Z. 462. The word often occurs in the conversation of Anglo-Irish children, barnbrack (O. Ir. *bairgen bræcc*, speckled cake) being one of their favourite comestibles. *Garga* I have been unable to find in any Lat. dictionary.

142–146. *Cethramadh* (fourth, O. W. *petguared*, now *pedwyryd*, m. *petguared*, now *pedwared* fem.). The -ma- here seems inorganic, and introduced from the false analogy of *sechtm-ad*, *oichtm-ad*, *nóim-ed*, *dechm-ad*. A similar remark applies to *ónenmad* = W. *unvet*, Z. 330. 143. *Sruban* (gl. *merenda*, a luncheon) I have not met with elsewhere. O’R. has *srábog*, “a mouthful of any liquid;” and *srubhóg*, “a cake baked before the fire.” With the latter our *sruban* is probably connected. 145. *Srubán mara* (*buccalla*, i. e. *buccinula*?), is apparently a “cockle” (*srubán*, O’R.). *Greim* (gl. *buccella*, a morsel), stem in *n*; cf. O. Sax. *gruomon* (*mīa*). 145. *Cogar*, “s. m. a whisper,” O’R. 146. *Colpa* (gl. *tibia*, the shinbone) does not agree very well with O’R.’s “calpa, s. m. the calf of the leg.” The word occurs in Corm. v. Ferend.

147–151. *Tarr* (gl. *festueula*, a little stalk or straw), now means “the lower part of the belly,” and is still found in a phrase used in reference to a childless man, viz., *nir’ fas dadam assa tharr*. 148. *Mong intslindein* (gl. *honplata*), “hair of the shoulder,” i. e. mane, which meaning does not agree well with that of *ѡμοπλάτη* (shoulder-blade), for which word I am indebted to one of my friend Littledale’s ingenious conjectures. Observe the form of the gen. sing. masc. of the article before aspirated *s*. In O. Ir. *d* before an *s*, or *sr*, or *sl*, which has been flanked by vowels, regularly becomes *t*. The proof of this proposition, which would occupy overmuch room here, may be found in Part iv., vol. i., of the “Beiträge” before referred to. It is enough here to say that *int slindein* may be proved to have been *sandislindeni*; and that the Mod. Ir. ant *ech*, “the horse” (phonetically written an *t-ech*) was of old *san(d)as akvas*. 149. *Cengal* (gl. *junctura*), W. *cengl*, both probably from Lat. *cingulum*. 150. *Feoil na fiacal*, “flesh of the teeth,” i. e. gums; *feoil*, a fem. i-stem in Z. 23, ind. *féuil*, “the flesh;” *fiacal*, gen. pl. of *fiacail*, a fem. i-stem<sup>2</sup>, which occurs in one of the St. Gall incantations

<sup>1</sup> *Bara* and *gouin* (wine) compose the Fr. word *baragonin* (gibberish).

<sup>2</sup> In the gen. pl. Mod. Ir. has lost all declensional distinction between fem. stems in *a* and *i*; in the old language the gen. pl. of *fiacail* would have ended in *e*. Thus *nime*, *dúle*, *caille*, are respectively the genitives plur. of *nem* or *nim* (heaven), *dáil* (a thing), *caill* (a wood).

incantations, Z. 926: *ind ala fiaceil airthir a chinn* (one of the two teeth in the front of his head), the adj. *fiaclaich* gl. *dentatam*, acc. sing. fem. of *fiaclach*, is in Z. 22. 151. *Sine seain*, the uvula, lit. John's teat; *sinsean* in O'R.

152-156. *Butun* (biturría); *butun*, according to O'D. and C., is now used for a blacksmith's paring-knife. The Lat. *biturría* is obscure; perhaps it may be for *biturrius*, *bitorius*, Fr. *butor* (bittern); if so, we should probably read the Irish word *butur*, which word, however, is not known. *Batura* (patena in Diefenbach's valuable collection of Med. Lat.-Germ. glosses) is the only other Med. Lat. word I know like *biturría*. 153. *Didean*, "protection, defence," O'R., which corresponds well enough with *tectura*, occurs *infra* in the form *didin* (gl. *tegmentum*, gl. *tegimen*). In O. Ir. the word is *ditiu* (gl. *teges*, gl. *velare*, Z. 79), gen. *diten*, dat. *ditin*. 154. *Luirech*, W. *lluryg*, from Lat. *lòrica* (a corslet of thengs), which alone furnishes the etymon, viz., lorum. The earliest instance of the occurrence of this word is in Fiac's hymn, v. 26:—

Ymmon doroega it' biu bid *lurech* díten do cách:  
Immut il laithiu in messa régat fir hérenn do bráth.

The hymn thou hast chosen in thy lifetime shall be a corslet of protection to every one:  
Around thee on the Day of Doom the men of Ireland shall come for judgment.

(Here *luirech* is used in its secondary signification of a religious composition supposed to protect the soul in the same way that a corslet guards the body.) In the poem commencing "Cris finnáin," Z. 933, we find the word with its primitive meaning: *lurech dé dum' indegail ota* [leg. *ótá*] *m' ind gom' bend*, "God's corslet to protect me from my crown to my sole." 155. *Aithléine* (gl. *antiquula*, if I read the Latin rightly) means, according to C., "a shirt cast-off" (on account of its age); cf. *aithle*, "an old cloak"—Corm. "Aith, or ath," says O'D. (Gram. 272), "has a negative power in a few words, as *aithrioghadh*, 'to dethrone'; *aththaoiseach*, 'a deposed chieftain'; *aithchléireach*, 'a superannuated or denounced clergyman'; *athlaoch*, 'a superannuated warrior, a veteran soldier past his labour.'" I have not met examples of this power of *aith-* in Z., where *aith-* (= Skr. *ati*, beyond) generally has the force of the Latin *re-*. 156. *Mir* (mica, offula) occurs in Z. 25 (with the neut. article), as the last element of a compound: *a conmr* (gl. *medicatis frugibus offam*), "the dog's-bit."

157-161. *Faighin*, W. *gwain*, Corn. *guein*, Bret. *gouin* = *vagina*; whence Ital. *guaína*, Fr. *gaïne*. 158. *Caile dabha* (gl. *famula*), "girl of (the) tub;" *caile*, a fem. iâ-stem, occurs in Corm., and is compared by Bopp with Skr. *kanyâ*, Z. *kainê* (maiden), as *aile* (another) = *anya*. Hence the diminutive *cailín*, so often heard in the conversation of the Irish peasantry. *Caile* was thus declined in O. Ir.:—

A FEM. *iá*-STEM.Stem, *caliá*.

Sing.	Dual.	Plur.
N. caile	dí chaili	caili
G. caile	dá caile	caile (n̄)
D. caili	dib calib	cailib
Ac. caili (n̄)	dí chaili	caili
V. a chaile	a dí chaili	a chaili

*Dabheia*, gen. of *dabhach*, which subsequently glosses *caba*; cf. Eng. *tub*? 159. *Bó* (a cow), O. W. *bou* (in *boutig*, gl. *stabulum*, i. e. *domus vaccarum*, Z. 1079) = *βoūs*, Lat. *bos*, *bov-is*, Skr. *gāus*, gen. sing. “monasterium quod Latine Campulus Bovis dicitur, Scotice vero *Ached-bou*,” *Vita Columbae*, ed. Reeve, p. 121, where two other readings of the Irish are given, viz., *achetbbou*, *achadh bō*: gen. dual. macc dá *bō*, Corm. sub v. *Deal*. 160. *Uisce*, “water” (whence “whiskey,” i. e. *uisce beatadh*, aqua vitae), has been considered *supra*. 161. *Adhbar*, gl. *idiegina* (*ideogina*?), afterwards *glosses thema*, and is, according to O’R., “a cause or motive; a subject or matter to be converted into some other form.” Tordelbae[h] a mac, *adbur ardríg erend*: “Tordelbach his son, *materies* of a monarch of Ireland” (i. e. crown-prince), Annals of Boyle, cited and translated by O’D., Gram. 445. *Adbar* occurs in Z. 337: *rētbia adbar fálte* “erit tibi causa lœtitiae.”

162–166. *Calptach* (gl. *bínna*); Ir. and Lat. here equally obscure to me. O’D. thinks *calptach* an unfledged bird, sed qu.; *bínna* is explained *præsepe* in the Med. Lat. Dictionaries. 163. *Gamain arain* (gl. *benna*) is also obscure to me; O’D. says that *gamain* is a yearling calf; but what is *arain*, and what is *benna*? 164. *Calpach*, gl. *juvenca* (spelt *colpach* by O’R.) is, according to C., a heifer from her second to her third year. 165. *Cuindeog*, O’R., *cunneog*, “s. f. a churn, a pail” = W. *cunnaweg*, milk-pail. 166. *Edrath* gl. *mulcra*, er, perhaps, *mulea*), is, according to O’D., “milking-time; but we may also read the Ir. word *edradh*, and compare O. Ir. *étrad* (*libido*), the dat. and acc. sing. of which are found in Z. 433, 452.

167–172. *Corrog* (gl. *oba*, for which I have put *opa*, is obscure, *opa*, i. e. a hole) seems connected with O’R.’s *corr*, “a pit of water.” 168. *Gealán na súl*, “the white of the eyes;” *gealán*, from *gel*, white; O. Ir. comp. *gilither*, O’D., Gr. 120. Christ is called by Oengus céle dé, “the white sun that illuminates heaven with much of heliness” (*gel-grian forosna riched cu méit nóibc*); *súl* gen. pl. of *súil*, of which more

infra.

*infra.* 169. *Taiberne*, from Lat. *taberna*, as—170. *Personacht* from *persona*, *Bicairrecht*, from *vicarius*, and—171 and 172. *Cabillanacht*, from Med. Lat. *capellanus*.

173–176. *Abdaine*, better *abbdaine* (abbey), a fem. iâ-stem; gen. sing. occurs in Leab. Breace, eited by Dr. Petrie (Tara, 76), isin nomad (leg. noi maid ?) bliadain dée *abbdaine Cormae* (in the nineteenth year of the abbotship of Cormae), whence it appears that abbdaine is applicable to the office as well as the placee. 174. *Buaile* (gl. vaccaria, a cow-house), spelt *buailli*, *buaillidh*, in O'R., oceurs *infra* in *buaile dam*, gl. bostar. It is from the Lat. *bovile*, with loss of the *v* between vowels, according to rule in Irish. 175. *Prolinse* (province) is *proibhinnse* in Keating, who ealls the Pale *proibhinnse Gallda*; it is, of course, from the Lat. *próvincia*. 176. *Cathair airdeasbuig* (oppidum archiepiscopi): *cathair* has been considered *supra*, No. 13. Note in *airdeasbuig* the transposition (p) s-b-g for p-s-e-p; and compare *eengeedais* with  $\pi\epsilon\eta\tau\eta\kappa\sigma\tau\eta$ , *eisreachad* (*infra*) with *eonseeratio*, *eisdeacht* = O. Ir. *étsecht*, and *beurla* = O. Ir. *bélc*.

177–181. *Eaglais*, O. Ir. *eclais*, gen. *eccaillse*, *ecolso*, a fem. i-stem, from *ecclesia*, with change of declension. 178. *Athairtalmhan*, yarrow, milfoil; literally *pater tel-luris*; wrongly spelt by O'R. *atairtalmhuin*. *Athair* and *talmhan*—gen. sing. of *talam*—have already been noticed. Observe the non-aspiration of the *t* in *talman*, in consequence of *athair* being a consonantal base. 179. *Blaesc* (gl. *testa*) is *blaosc*, a shell in O'R. 180. *Brothrachan* (gl. *sabribarra*). *Brothrach*, according to O'D., is a royal garment. 181. *Cenbaran* (gl. *uolna*); here again the Ir. and Lat. are equally obscure to me.

182–186. *Buathbhallan liath* (gl. *artemisia*, wormwood, mugwort) is, according to C., “the great thistle;” according to O'D., “the gray ragweed;” *liath* (gray) = O. Welsh *luit* (*fusca*), now *llwyd*. 183. *Lus na fiadh* (herb of the deer); *lus*, W. *llysiewyn*, pl. *llysiau*; *fiadh* gen. pl. of *fiadh* (s. m. gen. *fiadh*); W. *hydd?* though certainly Irish *fean* never be = W. *h.* 184. *Biror*, afterwards spelt *birur* (gl. *nasturtium*), W. *berwr*, Corn. *beler*, is now *biolar* (cresses), with change of *r* to *l*. *Biror* is fancifully derived by Cormae from *bir*, edge, and *or*, hair, the cresses being, as it were, the hair on the edges of wells and rivers. 185. *Feclug* (gl. *genista*, broom), not in O'R. 186. *Garbog* (gl. *ea*) is “the coarse brassica,” according to C.

187–191. *Merdrech* = meretrix, from which it is derived. 188. *Faechog*, a shell, cockle ? occurs *infra* (194). 189. *Marclach*, “a horse-load,” according to C. (*marelach* eruithneehta occurs in the Trip. Life of P.), from *marc* (horse)—W. and Corn. *march*, which we have met above in *marcach*. 190. *Bonn* (gl. *solea*) = *bond*, v. *supra*. 191. *Bile*, masc. ia-stem, correctly explained “a border” by O'R.; W. *byl*, mase. “brim, edge.” The word oceurs in a beautiful old poem attributed to Columbeille, and quoted in full

by Dr. Reeves. (*Vita Columbæ*, 285, 288.) Unfortunately the spelling has been modernized. I will try to restore the pure orthography, and adopt Mr. Curry's translation:—

Diambad lim Alba nile  
O' thá brú co á bille,  
Rop ferr limsa ait taige  
Occam ar lár caem-Daire.  
Is aire caraim Daire  
Ar á reide, ar á glaine  
'Sar imad á singel find  
On chiunn co roich araille.

Were all Alba mine,  
From its centre to its border,  
I would prefer to have the site of a house  
In the middle of fair Derry.  
The reason I love Derry is  
For its quietness, for its purity,  
And for the multitude of its white angels  
From the one end to the other.

192–196. *Uachtar* (gl. *impedica*); *uachtar* is the upper part, O'R.'s *uachdar*; but *impedica* is altogether obscure to me. *Uachtar* also means "cream;" and *uachtar go tóin*, "cream to the bottom," is, according to C., "a plant supposed to possess the property of turning all the milk into cream when the milk-pail is scoured with it." 193. *Smir* (marrow); W. *mer*, cf. O. Norse *smior* (butter), Eng. smear, occurs in the exceedingly old tale of the "Fled duin nan géd," ed. O'Don. p. 70:—Ní roan sum din co tardad enáim for méis dó . . . ocus toimlid á *smir*, ocus á feoil asáithli; "he stopped not till a bone was brought on a dish to him, . . . and afterwards ate [eats] its marrow and flesh." 194. *Faechog beg*, a periwinkle, lit. "a little shell." 195. *Grainsech* (gl. *grangia*), *grainseach*; O'R. "a grange, a farm." 196. *Cerc*, O'R. *cearc*, a hen; cf. *ceredae*, gl. *gallinaceus*, Z. 765; the resemblance to the Gr. *κίρκος* seems accidental.

197–201. *Ilur* (eagle); W. *eryr*; Corn. gl. *er*; Bret. *erer*, *er*; Goth. *ara*, gen. *arins*; O.H.G. *aro*. 198. *Arg* (from *arca*), "a chest, coffer," O'R.; so 199—*Ciste* is from *cista*. 200. *Ciarsech*, a hen blackbird, perhaps connected with *ciar* (fuseus), whence the name *Ciarán*, which occurs in an old obituary notice (Z. *praef. xxxii.*), *bás Muirchatho maic Mailedúin hi Cluain maccunois á imda-Charain* (death of Muirchad, son of Mailedúin, in Clonmaenois, from Ciarán's bed). With *ciar* = *céra*, we might, perhaps, compare *κελαυός*, Skr. *kâla*, Lat. *cal-igo*. 201. *Caog* (gl. *monedula*, a jackdaw); cf. W. *coeg-fran* = *coeg* + *fran*. Engl. chough.

202–206. *Spideog* (gl. *philomena*), "a nightingale," O'R.; generally applied to the robin redbreast. 203. *Colum*, for columb = *columba*; cf. Lat. *palumba*; *ciadcho-luim*, gl. *palumbes*, Z. 752; cf. Corn. *colom*; gl. *columba*, *cudon*; gl. *palumba*, Z. 1113; W. *colomen*; Bret. *koulm*, *klom*. The final *b* is still retained in *Colomb* *cille* (Book of Armagh, 15 b, 2), gen. sing. "eductio martirum, i. e. ossuum *Coluimb* *cille*" (ib. 16 a, 1), "*Columb* *crag*" (*Vita Col.*, ed. Reeves, 19, 20); and in the tenth century inscription on the case of the Book of Durrow (see *Vita Col.* ed. Reeves, 327), which Rod. O'Flaherty has copied on a fly-leaf at the beginning of that MS.:—✠ Oroit

acvs bendacht *cholwimb* chille do flavnd macc mailsechnaill dorig herenn lasan-dernad acumddachso ([the] prayer and blessing of Columb of [the] Church for Fland, son of Mailsechnall, for [the] King of Ireland, by whom this case was made). 204. *Crebhar* (gl. lucifugia); *creabhar* is a woodcock, according to O'R.; cf. W. *creyr*, a heron. 205. *Ferbag* (gl. capreola, a roebuck), in O'R. *fearboe*, *earb*, *earboc*; Gael. *earb*, *earbag*, Corn. *yoreh*, gl. *caprea*, Z. 1115; W. *iwrch*, Bret. *iourc'h*. The unaspirated *b* in *ferbog* is a medialized *p*; cf. *heirp* (gl. *dama*, gl. *capra*), Z. 78. May we also compare Lat. *hirpus*, *hircus*, Sabine *fircus*, with which Weber (*Zeits.* vi. 320) connects Tacitus' *alces*, A. S. *elch* (Eng. elk)? 206. *Coreach mara* (gl. *rostigola*, *infra* gl. *curiolus*), some kind of sea-bird, perhaps the curlew. The nearest thing I know to *rostigola* is *rusticula*, but this is a heath-cock.

207-211. *Dreolan* (leg. *dreólan*?); W. *drywyn*, a wren, = Ir. *drean*, "the king of all birds;" the "avis regulus," for which *aurigola* seems to stand. 208. *Nenntóg* (gl. *urtica*, a nettle), spelt with two n's—O'D. Gr. 19; O'R. *neantóg*, *neanta*; *nenaid* (nettles) occurs in Cormac, but I omitted to note where. 209. *Connlach* (gl. *arista*), a collective, "stubble," "straw"—O'R.; applied in Clare, according to C., to *stalks* of rape; *arista*, however, is the beard of an ear of grain. 210. *Coinnlin* (gl. *stipula*, a corn-stalk), applied, according to C., to a *single* stalk of rape; cf. *connall*, gl. *stipulam*, *colligendo*, Z. 731; W. *cynnnull* *yd*, "ingathering of corn." 211. *Seimin* (gl. *fistula*, reed), "a bulrush"—O'D.; "blackheaded bog-rush," O'R.; probably a deriv. from *séim* (gl. *macer*; gl. *tenuis*, Z. 23, 261).

212-216. *Monadan* (gl. *moneta*), bogberry, leg. *mónadán*, l. w., perhaps connected with *móin*, a bog. 213. *Glacarba* (a handful of corn); *glac* (hand, palm); *arba* (for *arban*?) O'R.'s "arba, s. f. corn" (he is wrong as to the gender, for *ith in arba*, gl. *far*, occurs *infra*); cf. W. *erfin*. 214. *Glac saiged* (gl. *pharctra*); here *glac* must mean a quiver-like receptacle; *soiged*, better *saiged*, = *sagittán*; gen. pl. of *saiged*, anciently *saiget*; W. *saeth*, from Lat. *sagitta*; for if the word were Celtic, the initial *s* would have become *h* in Welsh. Thus, in Colmán's hymn (*Lib. Hymn.* fol. 5 b):—

Cech martir, cech dithrubbach, cech nób robai in genmnai,  
Rop sciath dunn diarn imdegail, rop *saiget* uan fri demnai.

Let every martyr, every hermit, every saint who lived in purity,  
Be a shield to us, to defend us; be an arrow from us against demons!

216. *Ga* (gl. *hasta*) = *gaisas*; *gaide* (gl. *pilatus*, Z. 64) = *gaisatias*, the *s* being lost between vowels, as in *siur* (sister); *faran* (*isarn* = iron); *giall* (a hostage) = O. H. G. *kisal*; *iach* = *esox*, *esucius*, W. *cawg* (salmon), Corn. *chog*, &c. Cf. with *gaisatias*, n. pl. masc. *gaisatii*, *gaisati*, the Gaulish tribe-name *Γαισάτοι*, Polyb., which, however,

seems a stem in *a*, not in *ia*. See Z. 64, note; W. *gwaew*, pl. *gwewyr*, Z. 119, Corn. *gew*, Z. 152, seem the O. Ir. *faebur* (edge), Corm. v. *Dimess*.

217-221. *Seidedh gáithe no bulga*, gl. *flabella* (a blast of wind—cf. *flabra*—or a bellows; cf. *flabellum*); *seideadh*, O'R.; W. *chwythiad*, Ir. *siataim* = Bret. *c'houézaf* Corn. *huethaf*; *gáithe*, gen. s. of *gáith*, a fem. i-stem, which we have already found in the quatrain quoted from the St. Gall Priseian; *bulga* (bellows?) must be connected with *bolg* (bag); O. Ir. *bolc*, gl. *uter*; *bulgas Galli sacculos sorteos vocant*, Festus, Z. 17; Goth. *balgs*, and Aeol.  $\beta\omega\lambda\gamma\sigma$  (=  $\mu\omega\lambda\gamma\sigma$ , hide). 218. *Cerdcha* (gl. *fabrica*), a smithy, forge, occurs twice in Cormac (sub vv. *Ca* and *Nescóit*). In Z. 70 it is spelt *cerddchae*, and glosses *officina*; *cerd* (formator, faber), gen. *cerda* (*cerdha*, i.e. teg *cerda*, Corm.); acc. *ceird* (Brogan's hymn, 79) is a *masc.* i-stem, from the root *CAR*, Skr. *kr̥*, to make, whence also *cerd* (art), a *fem.* i-stem; gen. dual; mic *dá cerda*, pseudo-Oengus, cited by Dr. Todd, Lib. Hymn, p. 85. *Cae, ca* (W. *cae*, *caiu*, gl. *munimenta*, Z. 291), has probably lost a *g*; cf. O. H. G. *hag* (stadt), N. H. G. *gehege*, Fr. *haie*, Eng. hedge. 219. *Mesgan* (gl. *massa*), leg. *mesgán*, now, I believe, applied to a lump of butter, shaped like a sod of turf. 220. *Bláthach* (gl. *baudaca*) is butter-milk; gen. *bláthaigh*. 221. *Lind*, leg. *linn?* (gl. *cervisia*), ale; O'R., *linn, lionn*, s. f. Gael. *leann*, W. *lyn*.

222-226. *Fual* (gl. *urina*), stem, *vôla*; cf. Skr. *vâr, vâri* (water); *ov̄pov*, harn?; gen. *fuail*, occurs in one of the St. Gall incantations (Z. 926). “*Ar galar fuáil*” (against disease of the urine, strangury?). “*Dumesuresa diangalar [mo] fuáil-se*” (I save myself from great disease of my urine). “*Focertar inso dogrés i maigin hi tabair thúal*” [thúal = do *fúal*]. (Let this be placed continually in [the] place wherein thou makest thy water). 223. *Sgél* (gl. *fabula*), O. Ir. *scél* (narratio, nuntius), nom. and acc. plural *scéla*; a neuter a-stem<sup>1</sup>; gen. plur. *scél* (n), which before *b* becomes *scél* (m),

<sup>1</sup> The mod. Irish nom. and acc. pl. is *sgéalta* (*sgéal-t-a*), as in *seol-t-a* (sails); *ceol-t-a* (melodies); *néal-t-a* (clouds), whers the *t* is what Bopp would term an inorganic addition to the base, but what Curtius would call a determinant. Another inexplicable *t* is found in some dialectical verbal forms: thus, *biomuis-t* (let us be), in S. Leinster and E. Munster (O'D. Gram. 169); *glanamuis-t* (let us cleanse), in Kilkenny (ib. 180); *glanfamuis-t*, *glanfabhuis-t* (we would, you would, cleanse), Kilkenny (ib. 182). All through Ireland this *t* occurs (sometimes medialized) in the 1st and 2nd pers. plur. pres. act., and 1st pers. sing. fut. act., as *glanamai-d* (we cleanse); *glan-t-aidh* (ye cleanse); *glanfa-d* (I will cleanse). Cf. ar sein *bera-t-sa* einech do scena [ib.], “on him I will take revenge (?) of daggers” (Rumann, Petrie, R. T.); compare also *tánais-t-e* (second), O'D. Gram., 123, for Z.'s tanise. The so-called determinant is not used in the O. Ir. declension, but a *t* occurs in two or three conjugational forms. Thus, *guidmi-t*, Z. 143 (we pray); *logmai-t* (we forgive); *proimfimi-t* (we shall prove); in perfects like *asrubur-t* (I said), *asrobar-t* (he said), and in the third pers. plur. of the secondary present, e. g., *domel-t-is* (they were

(m), as in a verse in a poem on the characteristic virtues of the saints of Ireland (Rev. Dr. Kelly's "Calendar of Irish Saints") :—

Caras Scuithin na scéil m̄binn (bendacht ar chách doroinne!)  
Aindre ailne uchtgela, etarru dogmí oige.

Scuithin of the sweet legends loved (a blessing on every one who hath done so!)  
Maidens beautiful, white-bosomed, [and] among them preserved his chastity.

The long ê seems to indicate the loss of a consonant. 224. *Coreair* (leg. *corcuir?* gl. *purpura*), from which it seems formed by changing the *p*'s into *c*'s (as in case, from *pascha*; *cengeedais* from *pentecoste*; cf. *necht* = *neptis* (W. *nith*, Skr. *naptri*, N. H. G. *niftel*); *secht* (n̄) = *saptan*; *fescor* = *vespera* = a Skr. *divas-para*, Bopp), and altering the declension. Perhaps, however, *corcuir* is not a foreign word. Z. 744, has *dubchorcur*, gl. *ferrugo*, and compares the name of the Dalmatian island, *Kόρκουρα*, *Coryra*. The Welsh is *porphor*. 225. *Céir* (wax); W. *cwyrr* = *céra*; but the Irish *céir* seems an i-stem. The Cornish and Bret. are *coir*, *koar*. 226. *Glass* (gl. *serra*), a lock, manacle, occurs in the poem of Cormacán écces (ed. O'D.), v. 57 :—

Ocus ní thardad air <i>glas</i>	And there was not put upon him a manacle,
Na geimel alainn amnas.	Nor polished tight fetter.

The dimin. *glasán* (gl. *serrula*) occurs in Z. 281.

227-231. *Roth* = Lat. *rōta* (a wheel); Z. 82, the *t* being aspirated between the *o*, and the *a* which originally ended the word. Under such circumstances in Welsh *t* always becomes *d*. We find, accordingly, that the Welsh for wheel is *rhod*; cf. Lith. *ratas*, O. H. G. *rad*. We may also compare Skr. *ratha* (waggon), Zend, *rathaēstā*. 229. *Fochlaidh*, "a cave" in Cormac, occurs in the Irish Nennius, p. 116: int ochtmad ingnad, *foclaid fil i tir Guent oens gaeth tribith ass* (the eighth wonder, a cave which is in the land of G., and wind for ever [blowing] out of it). Cf. O. W. *claud* (fossa), Z. 622, W. *goglawdd*, Ir. *cláidim* (I dig), W. *cloddiaw*. 230. *Liter* (a letter) = Lat. *littera*. Double *t* becomes *th* in Welsh; we find, accordingly, *llythyr-en*. 231. *Sil-laidhi* (if I read the word rightly) seems a curious hybrid, consisting, as it does, of the first syllable of syllaba, plus an Irish termination. Cf. *siolla*, O'R.; W. *sill*. In Z.

968,

eating); *asber-t-is* (they were saying). The declensional *t* occurs frequently in the plurals of O. Welsh nouns, cf. *ætin-et* [now *edned*], *bronnbreith-et* (volucres ventre variegatae), *merch-et* (filiae, now *merched*). I do not find a *t* in the British conjugation, except in perfects act., like *a gant* (eccinit), *ae gwant* (feriit). In this *t* (= *dd?*), and in that of the corresponding Irish perfects, I am inclined to recognise the reduplicating root *dhâ*.

968, the word is, as might be expected, sillab, fem.; sillaid occurs in Leab. Breace in the nom. pl. of sillad, Gael. *siolladh*.

232-236. *Lethenach* (gl. pagina, a page of a book); the gen. *lēthinig* (leg. lethenig?) occurs in Harl. 1802, 13 a; line moite [O. Ir. m' aite] hí tus ind *lethining* sea. Rob cennais dia for annmain maelissu, “a line of my tutor's [written by him] is at the beginning of this page. God be gentle to Maelissu's soul!” Is *lethenach* weakened from *lethanach*? 233. *Crupán na lám* (gl. sirogra, i. e. chiragra, χειράγρα, gout in the hand); erupán I have not met elsewhere. O'R. has *crúpadh* (contraction, Gael. *crúpadh*); *crúpaim* (I contract); *crupog* (a wrinkle), to which it seems allied. 234. *Esga* (gl. luna); in O. Ir. aescae, Z. 247; gen. *ésci*, Z. 1074, s. n. The adj. *esca*, which occurs in the Félior of Oengus, is glossed by cain no alaind no *lucida* in the Leabhar Breace copy of that (philologically) valuable composition. Note neph-éscide, unmoonlit (gl. σκοτωμήνη), isin nep[h]-æseaidiu (gl. in σκοτωμήνη), Z. 830. 235. *Medhal* (gl. panca = paunch?) though the unaspirated *d* in O'R.'s *maodal*, “a belly, a paunch,” is certainly correct. Gael. *meadhail* is “mirth,” “joy.” 236. *Blonac* (lard); cf. W. *bloneg* (lard, grease). Corn. *bloneg*; gl. adeps.

237-241. *Monadh* (subsequently glossing momissma, i. e. νόμισμα, coin), seems here to mean a mint. In Gaelic *monadh* means a mountain; cf. W. mynydd, di-minid sursum, lit. ad montem, Z. 571, and also a heath. 238. *Farcan* (gl. comprisura), (leg. *farcán*?), is “a knot in wood,” according to C.; O'R. has “*farcán*, s. m., a corn or welt on hands or feet.” 239. *Cantair* (gl. troclia), “cantaoir, a press”—O'R.; “into which wood is put to be straightened,” adds Mr. Curry. In Gaelic *farchan* is “a little mallet.” 240. *Cliath fuiresidh* (gl. eripica, a harrow); as to *cliath*, *v. supra*; *fuiresidh* seems the gen. sing. of *fuirse*, harrowing, O'R. 241. *Sitheal* (gl. situla, bucket) is “a bowl, a cup,” according to O'R.; W. hidl, a cullender?

242-246. *Taes* (= dough, Goth. daigs, N. H. G. teig?), W. *toes*. 243. *Mulcan* (gl. glassia, i. e., γαλάξια? a kind of milk-frumety) is O'R.'s *mulachán*; s. m., “a kind of soft cheese; cheese curds pressed, but not in a vat.” Cf. Goth. miluks, Eng. milk, O. H. G. miluh, mulgere, mulcere, ἀμέλγω. 244. *Igha* (gl. prisura), perhaps O'R.'s *iodha*, “the cramp, rheumatism, any kind of pain;” “a stitch in the side,” according to C. 245. *Cocan* (gl. pensa, a day's ration) is *cucann* (gl. penus, store of food, provisions) in Z. 80. This is a different word from *cucann*, gl. pistrinum, gl. coquina, gl. culina, Z. 740, though they come from the same root, viz., *CAK*, or *PAK*. Cf. O. W. *coc*, gl. pistor; Cornish *cog*, gl. coquus; whence *keghin*, (gl. coquina), Z. 1095, 1122; cf. Skr. pacāmi; Lat. coquo, coqu-in-o, and popina; Lithuanian *kēpu*; Gr. ἀρτοπόσ, ἀρτοκόπος (bread-baker), which last word Messrs. Liddell and Scott derive from ἄρτος and

and κόπτω. See Curtius, *Zeitschr.* iii. 403<sup>1</sup>. 246. *Léco in árain* (caleculus in the kidney); as to léco v. *supra*; árain, abl. of aru; gl. rien, Z. 20; Welsh aren, perhaps connected with Lat. rēn; *sed qu.* Lapifulta is, perhaps, a blunder for lapillula.

247-251. *Bancoig*, gl. prescna. Both words obscure, and probably corrupt. Shall we read *banchoigle* and *proseda*, a prostitute? *Banchoigle* occurs in O'R., with the meanings, "a female companion, a cup gossip." *Banchoigreach* in Gaelic is "mulier aliena." 248. *Luch francach* (lit. French mouse) is certainly a rat (cf. Welsh *llygod ffrengig*, rats), but what is *rula*? With *luch* (O'R. s. f. a mouse), cf. W. *logod*, Z. 82, *llyg* (a field-mouse). 249. *Luch dall* (gl. talpa, a mole), lit. blind mouse; *dall* (blind), which glosses cæsus, *infra*, and occurs in composition with *súilech*, in *dallsúilech* (gl. orbatus), *infra*, is the Welsh *dall*, pl. *deillion*, Z. 296. 250. *Lacht* (gl. lactura), in in O'R. *laed*, "milk;" Corn. *lait* (leg. *laith*); W. *llaeth* = Lat. *lact* (*lac*, *lactis*) is, perhaps, as Bopp has suggested, an old passive participle formed by the Skr. suffix *ta*<sup>2</sup>. On this word, and on the interesting identification of Ir. *bliocht*, W. *blith*, with γάλακτος (γάλακτοφάγος, γάλαγος), where the Celtic *b* and the *qa* are the last remnant of the word for cow (Skr. *gav*, Ir. *bó*), see Grimm, *Gesch. d. d. Sprache*, II., p. 1000. 251. *Amaise* (gl. amusca) I cannot explain.

252-256. *Tál* (gl. ascia, adze), cf. Lat. *tâlea* (a cutting for planting); inter-taliare, and the crowd of words connected therewith; Ital. *taglia*; Span. *tajo*; Fr. *taille*, tailleur; Engl. tailor, and fee *tail* (feudum talliatum); and M. H. G. *teller* (a plate), Diez, E. W. 339. 253. *Casnoidhi* (gl. scindula, shingle), leg. *casnaidhi*? is "chips, or shavings of wood," according to O'D. and C. The nom. sing. *casnaidh* is in O'R. 254. *Escar* (gl. scupa, i. e. scopæ, a besom?), probably from *es* (= Lat. *ex*), and the root SCAR, whence *etarscar-tha* (separationis), Z. 254-5. But *scupa* is probably a blunder for stupa, and we may compare the Gaelic *eascard*, or *ascart*, s. m. "tow," "coarse lint." 255. *Guirin* (gl. pustula), Gacl. *guirean*, W. *goryn*, from *gur* (pus); Corm. v. Nescoit; W. *gor*; cf. French *gour-me*, and perhaps O. Norse *gor* (dung), *gor-m-r* (slime). 256. *Nus* (gl. onesta, i. e. colostra?) is, says O'D., the beestings or new milk of a cow after calving: "*nus* quasi *novus*," says Cormac; and though it is

of

<sup>1</sup> Dr. Smith, in his Latin Dictionary (sub v. *coquo*), is wrong in including the English *bake* in this class of words. *Bake*, as Curtius points out, is the Greek φύγειν.

<sup>2</sup> This suffix (Lat. -tus, Gr. τός) is found (without addition) in Irish, not, as might be expected, in the part. perf. pass., but in the pret. pass. in -d, plur. -tha (Ebel. Beitr. i. 162). Ebel here speaks of *vocalic* verb-stems. The tenuis is preserved in the sing. of the pret. pass. of *consonantal* verb-stems: e. g. *rochet* (was sung) = *pra-can-ta*, *tairceth* (was prophesied), *ad-ra-nac-t* (was buried), &c. The termination of the part. perf. pass. O. Ir. -the, te, mod. Ir. -tha, -ta, really stands for ta + ya (see Ebel, Beitr. i. 162).

of course absurd to identify *nus* with *novus*, the word may really come from the root *nov*, which in Irish would lose the *v*. Gael. *nùs*, *nòs*, gen. sing. *nàis*.

257-261. *Baineachlach* (gl. *grimaga*), a female servant, a she-post-boy! if O'R. be right in his explanation of *eachlach*. 258. *Meall* (gl. *picuta*, i. e. *picota*), a mound, hillock, a masc. a-stem, with which Glück, 138, has connected *Mellocunum* and *Melloceturum*. W. *moel* (a conical hill) is represented by the Mod. Ir. *maol*. 259. *Eás* (gl. *mustella*, weasel), a dimin. form in O'R., viz., *easóg*; another mod. word for this animal is *nes*, which is *nes* in Z. 60. 260. *Fidhchat* (gl. *muscipula*), literally wood-eat, a humorous word for a mouse-trap. 261. *Conero* (gl. *decipula*, a snare, a trap), "a wolf-trap," conjectures C., from *con*, base of *cu* (dog, a wolf is called *cu allaidh*), and *cro*, gl. *casula* (*supra*).

262-265. *Srathar* (gl. *sagena*, a fishing-net or scine), Gael. *srathair* (clitellæ). I suspect the scribe has blundered here, for *srathar* is certainly "a straddle," as O'R. explains the word; W. *ystrodyr*, f. from Med. Lat. *stratura*. It occurs (with its *s* aspirated by the nom. sing. of the fem. article) in the St. Gall Priscian, Z. 929:—

Gaib do chuil isin chareair :  
Ni róis chluim na colcaid :  
Truag insin, armal bachal,  
Rot giuil ind *srathar* dodcaid.

Take thy corner in the dungeon :  
Thou gettest neither down nor flockhed :  
That wretched one! like a slave,  
The miserable *srathar* sticks to thee.

This, however, does not enlighten us much as to its meaning. 263. *Carr* (gl. *biga*, a two-horsed chariot) has been noticed *supra*. 264. *Uchtach* (gl. *antela*), a poitrel, or breast ornament for horses, from *ucht*, breast (also the brow of a hill, as in *conrici hucht noinomne*, "to nine-oaks' hill," Book of Armagh, 17 a, 1), mod. gen. *ochta*, a masc. u-stem. The following is a paradigm of these stems:—

#### MASC. *u*-STEM.

##### *Stem, bithu.*

Sing.	Dual.	Plur.
N. bith	dá bith	betha
G. betha	dá betha	betha (n̄)
D. biuth	dib bethaib	bethaib ( <i>for bithuib</i> )
Ac. bith (n̄)	dá bith	bithu
V. a bith	a dá bith	a bithu

In—265. *Tiarach* (gl. *postella*, i. e. *postilena* = W. *pystylwyn*), a crupper, may, I suspect, be found the *tiar* conjectured by Z. 567, as a designation for the western regio mundi. In Ireland the west is the back; the east, the front (*airthir a chinn*, in the front

front (east) of his head); the south is the right hand (des) (cf. Dekkhan, from the Skr. *dakṣiṇā*) the north, the left (tuath). In Kerry I have heard an English-speaking peasant talk of a tooth in the *wesht* side of his jaw, meaning the back part.

266-270. *Laiithirt* (gl. *capula*, i. e. crapula, drunkenness, debauch, also the headache resulting therefrom) is pleasantly derived by Cormac from *laith* (ale), and *ort* (killed) thus: *Laihoirt* .i. laith ron ort .i. ol cormae, “*laithoirt*, that is, *laith*, which killed us, i. e. a drink of ale (*corm* dat. s. *cormaim* = W. *ewrw*, κοῦρμι, Dioscor., see Dief. Celt., i. 123). 267. *Cáer finennach* (gl. *uva*), literally bacca vitea: *cáer*, gl. *bacca*, Z. 37; W. *cair*: *finennach*, an adj. formed from *finemain*, a vine, which is found in the Leabhar Breacc Sermon on S. Brigit, cited by Dr. Todd (Lib. Hymn. 65): Is aire sin isé á samail etir dílib, colum eter énaib, *finemain* eter fedaiib, grian uas rennaib. (“Hence it is that her type among created things is the Dove among birds, the Vine among trees, the Sun above the stars.”) 268. *Lubra* (gl. *lepra*, leprosy), cf. W. *llyfrith*, “eruptive, pimpled.” 269. *Cnaimfiach no torpan* (gl. *fragella*, *cornix frugilega?*): *cnaimfiach* (which glosses *curellus*, *infra*, No. 503) means, according to C., “the great eagle,” and is also applied to a raven (*sic O’R.*); to a rook in Scotland. It is hard to say what the first element of the compound can be: if we read *enáimfiach*, we might compare *enám*, bone, a masc. i-stem, o chnáim gl. ex osse, Z. 1002, n. pl. in chnamai, Z. 237, acc. pl. *enámi*, Z. 609, cf. κνήμη, and *fiach*, gl. *corvus*, Z. 1030; cf. N. H. G. *weihe*, O. H. G. *wiho*, *wigo* (*milvum*), *uuiio* (*milvus*). *Torpan* is a crab (cancer), according to C., Gael. *tarpan*. 270. *Cotun* (gl. *parma*, a small round shield) I have not met elsewhere.

271-275. *Nelladoracht* (gl. *piromanxia*, pyromantia?) is, according to C., “astrology,” Gael. *neuladaireachd*, from *neuladar* (astrologer). The first element of the word seems *néll*, a cloud. I know not if the Irish practised νεφελομαντία. 272. *Dornadoracht* (gl. *ciromancia*, leg. *chiromachia*, pugilism?), Gael. *dòrnadaireachd*, from *dornadóir* (a boxer): cf. *dorn*, W. *dwrn* (fist, hand): whence *dornán*, *infra*: nom. *durni* (gl. ut me colaphizet), Z. 336. 273. *Clas guail* (gl. *sturna?*), “the place on which charcoal was made,” C.; *clas* here seems = the W. *clas* (a space, region). Its usual meaning is “furrow,” “trench.” *Guail*, gen. sing. of *gual* = Eng. coal, W. *glo*. 274. *Sblinach*, gl. catapulta (if I read this rightly), seems connected with *splin*, “a sharp dart of the eye;” *splicin*, “one who gives a sharp glance out of the corner of his eye;” and *spline*, “a point of rock,” “an overhanging cliff,” O’D. 275. *Croicinn madra allaid* is “hide of a wolf,” lit. “of a wild dog.” What *edibulta* can be, or be put for, I cannot conjecture.

276-280. *Coinmir* (gl. *offa*), *commír* in Z., v. *supra*, No. 156. 277. *Dabach* (gl. *caba*, i. e. *cavea*), gen. *dabha*, *supra*, No. 158. 278. *Suiste* (flail), a lengthened form

of

of *suist* = fustis. *Calopeda* (if this be what the scribe's callidiba meant) seems a barbarous hybrid formed from κᾶλον (wood), and pes (foot). 279. *Idh urchumail* (gl. trica, i. e. tricæ, hindrances) is a spanceling-chain: *idh*, a collar, chain; urchumail for érchumail, and this = *cumail* (holding), with the intensive particle ér = Gaulish ver, Lat. per, Gr. περι, prefixed. 280. *Cessacht* (gl. parvispendia, penuriousness). The adj. *cessachtach* occurs in S. Brogan's poem on Brigit:—

Ní pu for seotn santach ; ernais cen neim, cen mathim :  
Nír' bu chalad,<sup>1</sup> cessachtach : ní car in domuin cathim.

281-285. *Galar súla* (gl. obtolmia, i. e. ophthalmia), “disease of the eye;” *galar*, gen. galair in O. Ir., a neut. a-stem = W. *galar* (mourning, grief), *súla*, gen. sing. of *súil*, No. 425, *infra*. 282. *Cailleach ligeoch* (gl. pupina) is nearly unintelligible to me; *cailleach*, anciently *caillech*, has the meanings of “old woman” and “nun;” in Gaelic, *ligeach* is “sly,” *ligheach*, “flooded.” 283. *Cochtair* (gl. coquina = cuisinc), *ride supra*, No. 245. 284. *Tarrach* (gl. babana); of these two words I can make nothing as they stand. May we read *torrach* (pregnant), and *babána*, an Hiberno-Latin fem. subst. formed from *babán* (baby), and meaning a pregnant woman? In Gaelic *tarrach* is “the belly-thong of a pack-saddle, a girth.” 285. *Coisreagad* (gl. creatura, i. e. the consecrated wafer?); for *coisegrada* = consecrata: the *n* being lost before *s* as in *mís* = mensis, *cís* = census, *mías* = mensa, &c.

286-298. *Aran* [leg. *arán*] *geal* (gl. placenta, a cake), “white bread.” 287. *Baintigerna* (gl. dominabus). Here, and in the following twelve articles, the Latin words are in the dat. or abl. pl., the Irish being in the nom. sing. In *baintigerna* (lit. female-lord), note first the non-aspiration of the *t*, though originally between vowels, the Irish phonetic laws not admitting the combination *nth* (cf. *banterismid*, gl. *obstetrix*, Z. 820; *o ehaintaidliuch*, gl. *satisfactione*, Z. 826, and verbs in the 3rd sing. pres. pass., such as *frisduntar*, gl. *obstruitur*, Z. 464); secondly, the change of the O. Ir. final *e* (= *ia*) to *a*; thirdly, the change of the *a* of *ban* to *ai*, which is owing to the influence of the vowel in the following syllable, viz., *i*, which has the power of changing a preceding *a* into *ai*; so *e* changes a preceding *a* to *i* (*ai*); but *o* causes no vowel-change. See Ebel, Beitr. 288. *Ainim*, in Z. *anim* (Corn. *enef*; Armor. *éné*) = anima, and declined like a fem. à-stem<sup>2</sup>, but also declined as a stem in *n³* (= a Latin *animo*, -onis, if there were such a word), which curious fact Ebel (Zeits. vi. 213) was the first to notice. 289. *Baindea in toraid* (goddess of the fruit, Pomona? or growth, Ceres?); *baindea*, *bandea*

<sup>1</sup> = Goth. *hardns*, Eng. hard.

<sup>2</sup> Gen. *anme*, dat. *anim*; cf. *anam-chairtea*, gl. *doctores*, lit. soul-friends, Z. 10 (= *anamacarant-i-ans*).

<sup>3</sup> Dat. sing. *anmin*, acc. *anmin(n)*, pl. *anmin*, *anman(n)*, *anmanaib*.

bandea, Z. 279 (not bandia); where the ban seems superfluous, as dea = dêvâ = Lat. dea; *toraid*, gen. s. of torad; dat. torud (fructui), Z. 231; n. pl. *toirthé*, O'D. 88, for *tortha*, whence it would seem to be a neut. a-stem. Ebel (Beitr. 428) would connect this word with the root RAD; but consider the *t* in *toirthé* and in the adj. *toirthech* (fruitful), which occurs in Z. 778. 290, 291. *Ingen* (filia, nata), a daughter, girl; now *inghean*, Gael. *nighen*, which Bopp and Pictet, I venture to think, erroneously, have compared with the Skr. *anganâ*, is literally, I suspect, “one who does not bring forth,” from the neg. particle *in* (Z. 829), and the root *GAN*<sup>1</sup> (Skr. *jan*), to produce. Cf. the word *ingenas* in the following gloss (Z. 492), *ma eterrosgra fri a fer, ni teit eo fer naile, act bed ingenas*, which I render literally thus, “if she have separated from her husband, let her not go to another husband, but let there be not-bringing forth”—impartudo, impatura, if I may coin a Latin word. Z. translates *bed ingenas* by *sit innupta*, obviously taking *ingenas* for an adj., or a concrete subst.; but the termination *-as* is only, so far as I know, used to form abstract substantives; see Z. 759 (*curchas*, gl. *arundo*, has yet to be explained). *Ingen* may, however, be for *andegena* (*adgnata*), cf. *Cintugena*.

292-295. *Banchara*, a female friend; *cara* = W. *carant*, pl. *ceraint* (O. Ir. gen. *carat* = *carantas*, as Skr. *bharatas* = φέρωντος<sup>2</sup>), is a stem in *ant*, like *náma* (hater, enemy), gen. *námat* (= *na* + *amantas*); *fiadu* (God); *dínu* (ewe-lamb); *bráge*, throat (= Welsh *brenuant*, windpipe); *lóche* (lightning); *Nuada* (a man's name); *Brega* (?) plur. *Briγavantes* (= in the Irish of Z.'s glosses, *Bregait*, Skr. *bṛhantas*), an Irish elan mentioned by Ptolemy. This class of nouns represents the Gr. participles in *ων*, *οντος*. *Cara* was thus declined in O. Ir. :—

MASC. *ant*-STEM.Stem, *carat* from *carant*.

Sing.	Dual.	Plur.
N. <i>cara</i>	(Not yet observed)	<i>carait</i>
G. <i>carat</i>		<i>carat (n̄)</i>
D. <i>carait</i>		<i>cairtib</i>
A. <i>carait (n̄)</i>		<i>cairtea</i>
V. <i>a chara</i>		<i>a chairtea</i>

294. *Láir*

<sup>1</sup> The root *GAN*, when it means to be born, reduplicates in Irish (cf. no gigned, gl. *nascebatur*, Z. 41<sup>f</sup>), as well as when it means to produce (*n̄is gignetar tola*, *Oingus*, *Félire*).

<sup>2</sup> The loss of the *n* before *t* in Irish is, however, purely the result of a phonetic law; the same loss in the Skr. gen. *bharatas*, and in the other weak cases, is the consequence of what may be called the *dynamics* of the language.

294. *Láir* (a mare); gen. lárach (declined like *cathir*, *supra*, No. 13). 295. *Múl* (afterwards glossing *múlus*, W. *mul*, N. H. G. *maul*); cognate with Lat. *múla*, a she-mule. The adj. *múldae*, gl. *mulionieus*, is in Z. 30, where also are quoted the O. British name *Epomulus* = *equomulus*, and *múlu*, the O. Ir. acc. pl. of *múl* = *mulus*.

296-301. *Assal*, glossing, *infra*, *asinus* (W. *asyn*, he-ass; *asen*, a she-ass), I cannot believe to be a Celtic word. The vowel-flanked *s* would have been lost in Irish. *Assal* (O'R. *asal*) I believe to stand for *asan*, and to have been taken from the Lat. *asinus*: cf. Gaul. *Ep-asn-actus*, Gr. ὄνος for ὄσνος, Goth. *asilus*, O. H. G. *esil*, Lith. *asilas*. 297. *Sogh allaid*, she-wolf, lit. a wild bitch; as *cu allaid*, lit. wild dog, is *lupus* (*v. infra*); *sogh*, also *sagh*, *saidh*, *saith*, O'R., Gael. *saigh*. Hence *saighín*, "a little bitch," O'R.; *saigir*, "a bitch's heat," O'D. 298. *Caise* = *pascha*, from which it is taken. Note, however, that it has become a fem. i-stem. In the O. Ir. the nom. is *ease*, which is declined like a c-stem; gen. *ease* = *easeas*; dat. *eaise* = *easci*; acc. *eaise* (ñ) = *casein* (or -en?). So—299. *Mainn* (*manna*) is *mann* in Z. 593; *ni pu imdu do* (leg. *dó*) in *mann* *cid trén* *oe teemallad*; "non fuit abundantius ei *manna quamvis sollerti in collectione*"; whence it appears that the word was either *mase*. or *fem.*, which is curious, as the O. Ir. foreign-words generally follow the gender of the original vocables. 300. *Bosluaged* (gl. *mammona*, *riebes*), leg. *bósluaigid*, a deriv. from *bósluag*, "cow-host;" cf. Goth. *faihuthraihns* (*μαρμωνᾶς*), originally "cattle-throng," "fee-throng," *v. infra*, No. 1003. 301. *Subachus* (gl. all. a, leg. *alaerimonia*?), glossed by *laetitia*, Corm., and *ilaritas* (*sic*) in Egerton, 88, fo. 70: from *subach* (*cheerful*), opposed to *dubach* (*v. supra*, No. 85).

302-304. *Amaddán* (gl. *idiota*, here a fool, *idiot*, *omadhaun*), which Pietet (Zeits. v. 325) rightly connects with Skr. *a-mati*, stupidity—*mati* is understanding—and Lat. *amens*. The root is *MAN* (think), whence Skr. *manu*, Eng. *MAN*, quasi thinker. 303. *Deorad* (gl. *advena*, a stranger, alien = the Scottish name *Dewar*, Gael. *deòradh*) also means a pilgrim, an exile, a stranger settling in an Irish chieftain's territory. See a valuable note by Dr. Reeves (Vita Col., 366), and one by O'D. (Battle of Magh Rath, p. 163), in which page the nom. pl. *deoraid* occurs. 304. *Urraidh* (gl. *indigena*), a native, also meant "a solvent yeoman," C.

305-310. *Eirinnach* (gl. *Hibernigena*), from the old name of this island, which is declined in the Book of Leinster and Lib. Hymn. nom. *hérinn* (Maelmura Othna's poem) dat. *dond erinn*, gen. and acc. *hérenn* (see Fiace's Hymn, vv. 7, 8, 10, and the *orthain* at the end, and the quatrain from Marianus Scotus, Z. 944). The origin of this name, notwithstanding the labours of Z. (G. C. 67) and Pietet (Beitr. 87), still remains obscure. One of Z.'s ideas is, that it is compounded of the intensive *ér* and *rind* (a star),

(a star), which he thinks may also have signified an island, “quasi signum maris.” Another conjecture of his is, that érrend is for iar-rend (“insula occidentis”). There are three objections to these theories: 1°, as Pictet observes, we never find the *r* doubled; 2°, the gen. of rind is renda, but the gen. of hérinn is hérenn; 3°, rind never means an island, though it certainly has the meanings of “star,” “headland,” and “point.” Pictet, citing the Teutonic names for the Irish—Norse *iarar* (Irishmen), Anglo-Sax. *ira*, *ire* (Irishman), asserts that Eirinn is derived “ohne zweifel aus dem ältesten volksnamen der Iren, der etwa Er oder Eir gelautet haben muss.” The following theory has been suggested to me: Hérinn, which certainly is a stem in *nn*, iver-inn being the base in the nom. gen. and dat., iver-ann in the acc., represents a petrified *AVARASMA* (cf. Skr. *avara*, posterior, western, declined with the pronominal *-sma*, Ir. *iar*, after, *aniar* “in the west,” Pictet, *Beitr.* i. 89). By weakening the vowels<sup>1</sup>, dropping the final *a*, and changing *m* into *n* (cf. *sni*, “we,” ex *ASMI*) we obtain ivarinsn. From ivarisen hérinn may have arisen, by the assimilation of the *s* (cf. *immunn* = Skr. *abhyasmân* = N. H. G. *um uns*) the passage of *v* into a *spiritus asper*, the shifting of this breathing, and the drawing together of the *i-a* thus produced (cf. *erthuaiseertach* (gl. *euroaquilo*, Book of Armagh, 188, b. 2) = *iarthuaiseerddach* (gl. *etesiarum*, Z. 777); *naueirchinniuch* = *naui-airchinniuch*):—

Nom. Sing. hérinn = hiarinn = iharinn = ivarinn,

G. hérenn = hiarinn-as = ivarinn-as

D. and Loc. hérinn = hiarinn-i = ivarinn-i

A. hérenn = hiarann-en (-in ?) = ivaranen (-in ?)<sup>2</sup>.

**311-314.** The only words here calling for remark are—311. *Oilithrech* (gl. *romipeta*, i. e. Rome-seeker), “a pilgrim” in O. Ir., alither, ailither, and—314. *Comaigteech* (gl. *alienigena*, foreigner), now written *coimhtheach*, Gael. *coimheach*.

**315-325.** *Dithrebach*

<sup>1</sup> Cf. Ptolemy’s *Iver-n-oi*, *Iver-n-is*, *Iver-n-ia* (*Iovēpνία*), and the W. Ewyrdonic (*hiernicus*, “west-manish”), Z. 814. But for these forms with *e*, Hérinn might be connected with Skr. *apara*.

<sup>2</sup> The most unfortunate circumstance in the investigations respecting the etymology of “Hérinn” is, that Prof. Pictet, to whom Celtic philology is much indebted, should have been deluded by our wretched O’Reilly, who actually has the following:—“*lbb*, s. a country, a tribe of people.”

Will it be believed that this *ibb* is nothing but the mutilated dat. plural of the Mod. Ir. *ó* or *ua* (grandson, descendant, in O. Ir. *hane*, Z. 1029, *hoa*, *Fiacc*, v. 2, nom. pl. *háni*, Z. 39, dat. pl. *anib*, *ibid.*)? See O’D. Gr. 108. Irish districts were often called after the tribe that possessed them: thus, *la aun censelich*, in the Book of Armagh (literally *apnd nepotes Censalaci*), is correctly translated by O’D. (Gr. 436) “in Hy-Kinsellagh;” *anu* (leg. *háuu*) is here the accus. pl. Dat. pl.: *mac ind [f]irdana do iib Birnn*, i. e.

315–325. *Dithrebach* (hermit), *supra*, dithrubach ; cf. W. didryfwr from dithrab, “a desert,” = di-trab : cf. A(d)trebates (possessores), from trab = W. treb (vicus), Lat. tribus, Goth. thaурp, Eng. thorp, N. H. G. dorf (Ebel, Zeits., vi. 422). *Marbtach* (slayer), in the following compounds, is from marb, “dead,” = martva = Lat. mortuus? root MAR, Skr. mr. 320. *Siurmabarbach* (gl. sororicida), “sister-slayer :” siur = W. chwaer, chwiawr = svasâr, N. H. G. schwester, occurs in Z. in the dimin. siurnat, gl. sororcula, p. 282, acc. sing. : conuargaib focetoir in *siair*, “he straightway lifted up the sister” (Trip. Life of Patrick). A second form, sethair (?), occurs in sethar-oirenid (gl. sororicida), Z. 767 : a third form, pethair (?)—the Gaelic *piuthair*—in the Táin bó Cuailgne (Leb. na huidre); mac dechtere do *phethar-su*; and a fourth form, flar, fluor (Lib. Hymn. ed. Todd, p. 72), acc. sing. in the Trip. Life of Patrick : roboi bara do patrice fri *flair* (lit. fuit ira Patricio contra sororem). 322. *Cliamhuin*, gen. *clémhna*, “son-in-law,” in the plur. commonly signifies, in the Highlands, “any near relations by marriage.” 324. *Tribus* (gl. braecæ), = W. trws, trows-ers.

326–330. *Cealg* (gl. insidiæ, *infra*, gl. dolus); cf. W. cele (trick). 326. *Nubtie*. *baindi*. *cích*, is very obscure ; bainne cích would be “breast-milk” (bainne, a drop); but this hardly agrees with nubtie, which can scarcely be for anything but nuptiæ. Dare we read *banais caich nuptiæ cujusvis*—*banais*, a deriv. from *ban*, as to whieh *vide supra*, and *caich*, the gen. sing. m. of *caeh*? 327. *Mórmargad* (gl. nundinæ, market-day), great-market, margad, Corn. marhaz, is perhaps not derived from Engl. market (mercatus). 328. *Fergach*, leg. *fergacht* (gl. rixæ, quarrels), Gael. *feargachd*. Fergach is “angry,” in Z., fercach for *fergaeh*, from *ferg*, anger, s. f., whieh Z. 71, compares with O. W. *guerg*, gl. efficax, and Gaulish *Vergobretus*, and Glück and Ebel (Beitr., i. 160) with Gr. *Φέργον*, *Φόργη*. Hence fairge, foirge, “the sea,” *Oνέργιονος* (*Vergivios*) *ώκεανὸς*, Ptol., and perhaps W. *gweilgi* (torrent, ocean). 329. *Inada* (gl. tabe), and—330. *Athfiana* (gl. atene), are obscure to me. Perhaps we should read

Athenæ

(“Son of the poet of Hy B.” as Gilla mac Liacc is called in Harl. 1802, last page), literally “of the descendants of B.” And yet the Professor compares with this fragment of the termination of a fragment (ib = háuib = áyaváho ? Cf. Vedic áyn proles, Dr. Siegfried), the non-existing Skr. root ibh, ibha (elephant) *īphi*, *īphiç*, and placing it before an imaginary “erna,” soberly sets down “ibherna das land der Ernen oder Iren, oder vielleicht ibh-erin, mit hinzugesetzter griechisch-lateinischer endung,” Beitr. i., 89). I cannot believe that the *h* which occurs in our MSS. so constantly at the beginning of Hérinn, háne (grandson), huile (all), huáir (hour), huasal (high, *īψηλάç*), &c., is merely a freak of the scribe’s. In Hérinn I am inclined, as above suggested, to attribute its presence to a shifting of the spiritus asper into which *v* has passed. Cf. in Greek *ἴπνως* for *īkFog*, Skr. *açyas*. A similar displacement has been remarked by Dr. Siegfried in *biairn* (“of iron”), *infra*, where the *h* has arisen from a vowel-flanked *s*. So, as Kuhn remarks, *īpōç* = Ved. *ishirā*.

Athenae for atene; if so, the glossarist absurdly meant to derive the city-name from áth fiana, "champion's ford."

331-364. *Dorchadus* (gl. tenebræ, gl. latebræ): dorchæ, obseurus (Z. præf. xv., 84); na dorche (tenebræ), Z. 237; cf. sorcha, "bright" (so-r'eh-a), Skr. r. ruch, and *v. supra*, No. 85. 333. *Inmasa* (gl. divitiæ), pl. of inmas, O'R.'s *ionmas, ionmuis*, "treasure, riches." 337. *Néll* (for nebl = neblas?), "a cloud," hod. *néul*, W. nifwl, niwl, N. H. G. nebel, Lat. nebula, *νεφέλη*. 338. *Scola*, "schools," from schöla: gen. sing. in Colmán's Hymn, v. 40 (Lib. Hymn., 5 b):—

Robet maccáin<sup>1</sup> flatha dé itimchuairt nasculese!

May the little children of God's kingdom be around this school!

339. *Bagair* (gl. minæ), n. sing. *bagar*, "threat," O'R.; dare we compare W. bwgwth, bygyliaeth (minatio), O. W. bieoled, vecordia, Z. 802? 342. *Aengus* (Oingus, Book of Armagh, 13, b. 1, 19, a. 1, 19, a. 2), gen. Oingusso, *ib.* 18 b. 2, oingoš, leg. Oingosso, *ibid.*, a mase. u-stem, like Doilgus, gen. Doilgusso, Z. 18; Fergus, gen. Fergusso, Book of Armagh, 15, a. 2, fergusso, *ib.* 16 b. 2 (= W. Gwrwst?), Muirgus, Congus, Uarghus, and other nouns in -gus, = gustū? as Dr. Siegfried suggests to me<sup>2</sup>. 345. *Gilla na naom*, "servant of the saints:" *naom* in O. Ir. is nóib, an adjectival *a*-stem. 353. *An gaeth atuaidh* (gl. Boreas), "the wind from the north," Gael. *gaoth d' tuath*; *án gaeth*, O. Ir. in gáith (Z. 929), *a* (from) O. Ir. á; *tuaidh*, cf. antúaid, "in the north;" aníartúaíd, "in the north-west;" anairtúaíd, "in the north-east;" fa dess no fa thusaith, "to the right or the left," Z. 566. 354. *Primaidecht* (gl. anchises), incxplieable by me: primaidecht would be "prime-tutorship," *vide* oide, oite, *supra*.

365-389. *Magisder*, W. meistyr, Corn. maister, all, of course, from the Lat. magister: O. Ir. acc. pl. magistrū, Z. 615. 366. *Breitheam* (gl. arbiter), Z.'s brithem judex, a masc. n-stem, gen. brithemon, in a mutilated gloss preserved in the Book of Armagh, 187 b, 1, viz., suide bri[th]emon, gl. tribunal: dat. s. brithemain, Z. 269; cf. broth judicium, and the Gaulish Vergobretus (judicium exequens). A sister-form is found

in

<sup>1</sup> MS. maccan.

<sup>2</sup> Dr. Reeves has favoured me with a list of names in -gus, which he has collected from the Annals, Calendars, and Pedigrees. From this I select the following, in hopes that some may be identified with Gaulish or Cymmruc names: Alldghus, Artgus, Baothghus, Cuangus, Doedhghns, Donnghns or Dongus, Eachtgus, Faelgus, Fiangus, Fianngus, Flathgus, Lergus, Miodhgus, Nialgus, Saergus, Snedgus. If Dr. Siegfried's conjecture be established, we have here the Celtic representative of the Skr. r. jush, γεώω, Lat. gustus, Eng. choose, Goth. kiusan. Cf. láimteach a des, diglach a *gus*, Seirgl. Conc. *Atlantis* ii. p. 382.

in O. Ir. bráth, O. W. braunt, an u-stem, and is contained in the Gaulish *Bratuspantium*. Cf. A. S. braðean (sententiam dicere). 367. *Sagart* (gl. presbyter), from sacerdos. 368. *Timthirigh* (gl. minister), leg. *timthiridh?* and cf. timthir-thid, servus, Z. 256; timthir-echt servitium, Z. 237; gl. ministratio, *infra*. 369. *Gabann* (gl. faber); cf. the Gaulish man's-name Gobannitus, Bret. Corn., and W. gof, all perhaps etymologically connected with fab-er; O. Ir. nom. goba, gen. gobann. Patrick invokes divers virtues fri brielta ban ocus *gobann* [MS. goband] ocus druad (against the incantations of women, and smiths, and druids). 370. *Macam* (gl. puer), a deriv. from mae, as to which *vide supra*. 371. *Leabar* (gl. liber, "a book"), W. llyfyr, Corn. liuer, is here apparently spelt according to "leathan re leathan," but the vowel-change in the penult is either owing to *umlaut* or assimilation; in O. Ir. either lebar or libur, a masc. a-stem. A Mid. Ir. gen. sing. occurs in a gloss on *a folaire* (leg. a phólaire), H. 3, 18, p. 523, viz., aimm do teig *liubair*, "a name for a book-satchel," where, by the way, note *téig*, dat. sing. of *tiach* (gl. pera, *supra*, No. 41), a fem. à-stem, obviously from *thèea*, θῆκη. A dimin. of leabar occurs in a quatrain which the scribe of the St. Gall Priseian seems to have extemporized while producing his invaluable MS. (see Z. 929):—

Dom'farcai fidbaide <sup>1</sup> fél,	The grove makes a festival for me,
Fom'chain lóid luin líath, nad céil—	A blackbird's swift lay sings to me—I will not hide it—
Uas mo lebrdn indlinech	Over my many-lined booklet
Fom'chain trireh inna nén.	A trilling (?) of the birds sings to me.

372. *Gabhar*, gabor, gl. caper, Z. 744, W. gafr (pl. geifr), a masc. a-stem, irregularly = Lat. caper. (I say irregularly, because the Lat. and Gr. tenues (*c*, *t*, *k*, *r*) are, as a rule, represented by the same letters in Irish: so the Lat. and Greek medials (*d*, *g*, *b*, *ð*, *γ*, *β*) by Irish medials, which last (as in Gothic, Slavonic, and Lithuanian) regularly represent the aspirates: *b* = *ɸ*, Lat. *f*, *d* = *θ*, *g* = *χ*, Lat. *h*.) But by Benary's important law, the Lat. cap-er might be regarded as arising from a r. *GABH*, and thereby the Celtic form with two medials would become intelligible; cf. Gaulish Gabromagus (goat-field), O. Brit. Gabrosentum (goat's-path), Glück, 43. 373. *Tore* (gl. aper), acc. sing. toree, Book of Armagh, 18 *b*, 1, hence toredc, gl. aprinus, Z. 85. *Tore* = W. twrch, Bret. toure'h, "a hog," Corn. torch, gl. magalis. 374. *Partan* (gl. cancer, "a crab"), etymologically inexplicable by me. The W. is erane = cancer? 375. *Dobhran* (gl. fiber), masc. a-stem, is now an "otter" (*εὐνέρως*), not a "beaver,"

<sup>1</sup> Cf. Leab. Breacc, 121 *aa*, cited O'D., Gr. 370: is liriu feoir no folt *fidbuide* illratha in marbnuda noibsea; literally, 'Tis more numerous than grass or a grove's hair, the many-blessings of this holy elegy (marbnud = W. marwnad).

ver," from *debur* (water), which Pictet compares with *dabhra*, said to be Skr. for "ocean." The W. for "otter" is *dufrgi*, i. e. *dufr + ei*, "water-dog;" cf. W. river-name, *Camdubr*, and the Gaulish *Verne-dubrum*, *Dubra*, *Dubris*. 376. *Labar no slinnoiriadh* (gl. *linter*), "an ewer (?) or a clay-tile." 378. *Companach* (gl. *soces*, i. e. *socer*, *socius*?), formed from Lat. *compaganus*, the *g* being lost between vowels, as *always* in W., and sometimes in O. Ir. (*vide infra*, 550). 380. *Socruidhe* (pulcher), i. e. *εὐφορφός*: *cruidhe* from *cruth* (forma), an u-stem: gunated gen. sing. in O. Ir. *crotha* = *erutavas*, non-gunated, *erutto* = *erutvas*. 381. *Dubh* (gl. *niger*) dub in Z., is in W. and Bret. *du*, Corn. gl. *duv*; cf. the river-name *Dubis*; and perhaps Lat. *fucus* (blackish), for *fubiscus*? Engl. *dusk*? Dub also meant ink: is *tana* an *dub*, "thin is the ink" (Z. *praef. xv.*): cf. Danish *blæk*. 382. *Lesc* (gl. *piger*), n. pl. m. *neb-leisce*, gl. non *pigri*, Z. 830; *vide* *lcisg*, O'R., W. *llêsg*, Lat. *laxus*? 383. *Truagh* (gl. *mæcr*), = *tróg*, "miser," Z. 28; *trogán* (gl. *misellus*), better spelt in the Book of Armagh, 38, a. 1, *trögán*, a marg. gloss on "Judas scariothis," W. *truau*. 384. *Gruamda* (gl. *acer*) cf. W. *grwm?*, "surly, sour," O'R. 385. *Agarb* = *acerbus*, as *sagart*, O. Ir. *sacart* = *sacerdos*, which shows that the Lat. *c* before *e* was pronounced like *k* by the Irish. 386. *Deas* (gl. *dexter*), O. Ir. *des*, = W. *deheu*, Corn. *dyghow*, *dex-ter*, *δεξιός*, Skr. *dakshina*; cf. the Gaul. goddess-name, *Dexsiva*, *Dexivia*. 387. *Cle* (gl. *sinister*), leg. *clé*, is obviously a mutilation of a *aledh*, W. *cledd*, Bret. *kleiz*, which Diefenbach and J. Grimm have compared with Goth. *hlei-duma* (-*duma* = -*timu*, in Lat. *dextimus*). A sister-form *clí* occurs in the dat. sing. for *laim chlí* (gl. a *sinistris*), Z. 67; *duchli* (gl. ad *sinistram*), Book of Armagh, 184, b. This comes close to Goth. *hlei*, and also to Skr. *çṛi*, which Bopp equates with *hlei* ("Vergl. Gramm." ii. 30, 2te aufl.). "Wenn ich recht habe," says the Master, "den goth. primitivstamm *hlei* auf das Skr. *çṛi* = *kṛi*, glück zurückzuführen, mit der äusserst gewöhnlichen vertauschung des *r* mit *l*, so sehen wir in der gothischen benennung des linken einen euphemismus, gleich dem worauf die gricchischen ausdrücke *ἀριστερός* und *εὐώνυμος* sich stützen." 389. *Adh allaidh* (gl. *onager*), leg. *agh allaidh*: *agh*, "a beast of the cow-kind," O'R., gen. *aighe*, masc. and fem.: in Gael. "a hind," "a heifer," "often applied to cattle two years old, without regard to gender." If *gh* here stands for *eh*, we may compare *agh* with Skr. *paçu*, *pecus*, Goth. *faihu*.

390-394. *Ferand* (gl. *agcr*), glosses *iathmaige* in the *orthain* after Fiacc's Hymn; *ferann*, which Dr. Reeves (Vit. Col., 449) explains as "jurisdiction of a monastic order," is perhaps the same word: *induxit niuem supra totum agrum pertinguuentem ferenn*, Book of Armagh, 5 a. 2; cf. W. *grwn*, pl. *gryniau*, "a ridge, a lay, or land in a field." 391. *Snámach* (gl. *suber*, "the cork-tree"), something, apparently, that swims

swims or floats; cf. Skr. *snâ*, W. *nawf*. *Odran* is called abb *sáer snámach*, “a noble, swimming abbot,” by Oingus, Fél., Oct. 27. 392. *Magisder aimfesach*, “an ignorant master;” *aimfesach* from the neg. prefix *am* (Skr. *sâmi*, *ipu*, semi ?), and the root *fis*, the connexion of which with *fid*, Skr. *vid*, *Fid*, wit, seems to rest on a desiderative formation. Only a gunated base *VIVAIT*s would explain O. Ir. forms like *fésur*, *fiasur* (*scio*), *fiastrar* (*seit*), *fésid* (*scitis*), *fiasmair* (*sciebamus*), *fiastrais* (*sciebant*); and perhaps we should read *aimfésach*. 393. *Eslán* (leg. *esslán*), from *es* = Gaul. *ex*, W. *eh* and *slán*, with which W. *llawen* may be identified, if we assume the existence of an original slavana. 394. *Maeth* (gl. *tenor*, i. e. tener), irregularly = W. *mwyth*; compar. *moithiu*, gl. *mollionem*, Z. 283.

395-409. *Fer* (= *vira-s*, a masc. a-stem) = Lat. *vir*, Goth. *vair*, Lith. *wyras*, Skr. *vara*. 397. *Fer clí* seems to mean not levir (husband's brother), but a left-handed man (*supra*, No. 387), as if levir (for *dévir* = *ðaFjɒp*, Skr. *dévara*) were a compound of *laevus* and *vir*. 398-401. *Dcise*, *trir*, *cethrair*, *cúigir*, respectively the genitives sing. of *dias* (fem.), *triur*, *cethrar* (*dunaib chethrairib*, gl. *quaternionibus*, Book of Armagh, 178 b. 2), *cuigur*, O. Ir. *cóicur* (which respectively mean a combination of 2, of 3, of 4, of 5 persons); four of those numeral substantives which form so remarkable a feature in Irish. O'D. and Z. suggest that the numeral substantives in -r are compounded with *fer*. If so, the original *a* is preserved unweakened in *nonbar* (a combination of 9 persons), Corm. v. *Nós* = Skr. *navanvara-m*, *hod. nonbhar*, and in *deichenbar*, a combination of 10 persons, (gen. sing. *deichenboir* occurs in one of the inscriptions copied by my revered friend Dr. Petrie) now *deichneabhar*. Others, I may observe, compare *fer*, &c., with Skr. *vira* (hero), *sed qu.* on account of the long *i*. 402. *Sathach* (gl. *satur*). 403. *Lethsathach* (gl. *semisatur*); cf. Lat. *sat-is*. 404. *Tigerne*, *dia* (O. W. *duw*, Corn. *duy*), *anum* (*anam*) *mac* (O. W. *map*, Corn. *mab*), *saer* (*sóir*), have been already considered. *Libertus* is glossed by *scírmug*, i. e. free servant, in Z. 825.

410-418. *Bachlach* (gl. *famulus*, a slave) is “a herdsman, a rustic,” according to O'R. 411. *Milchú* (gl. *malosus*, i. e. molossus, i. e. κύων Μολοττικός, a wolf-dog, guitter in the Cornish Vocab.) is explained “greyhound” by O'R., who spells the word *miolchu*; plur. *milchoin* occurs in *Lebar na Cert*, 252, W. *milgi*, pl. *milgwn*. 412. *Bachlach breallán* (gl. *bufulus*) is obviously a term of great reproach; but what *breallán* is exactly, I know not; “a lubberly fellow with a hanging under-lip,” says C.; perhaps it is connected in meaning with *spado*; cf. *breallach*, gl. *spadous*, *infra*, *breall*, “foreskin,” l. w. 418. *Mathghamain* (a bear), of uncertain derivation.

419-423. *Senathair* (gl. *avus*, grandfather), literally “old-father,” v. *suprad*, No. 13. 420. *A athair sin* (gl. *proavus*, great-grandfather), “his father,” i. e. the father of the *avus*;

*avus*; so the same words at No. 421 mean the father of the *proarus*. *A*, O. Ir. *á* (the gen. sing. of the masc., and neut. pronoun of the 3rd pers. sing.) aspirates, must, therefore, have ended in a vowel, and has long since been identified by Bopp with Skr. asya. As to *sin* (for O. Ir. som, sem, Mid. Ir. sium, now *sean*, *san*), it is here placed as an emphasizing particle. The O. Ir. som has been compared by Bopp and Pietet with Skr. svayam; and their view is confirmed by the fact that the *s* in som is un aspirable (cf. dossom, ei, Z. 334), and must, therefore, represent a combination of consonants. *Tuata* (gl. laicus); cf. *tovtious* in what, up to the recent appearance of M. de Belloquet's work, was presumed to be the oldest monument of the Celtic language, the Gaulish inscription, found at Vaison (Département Drôme):—СЕГОМАРОС ОYИА-ЛАОНЕОС ТООYTIOYC НАМАYCATIC EI<sub>ω</sub>POY ВНАИСАМИ COCIN NEMHTON, which Dr. Siegfried has thus translated:—"Segomaros Villoneos, a citizen of Nemausus (Nîmes), dedicated (?) this temple to Belesama"<sup>1</sup>. Cf. also *Toutio-rix* (a Gaulish name for Apollo) from *tuath* (people), O. Brit. *tūt*, Z. 39, now *tud*, a widely scattered word. Oscar *tovto*, Umbrian *tuta*, *tota* (urbs), Goth. *thiuda*, O. H. G. *diota*, Lith. *Tauta* (Germany), all from the root *tu* (to grow, to be strong), as Aufrecht and Kirchhoff, Grimm and Kuhn have shown. 424. *Lóeigh* (gl. *vitulus*, calf) = W. *llo*, pl. *lloi*, Corn. *loch*, Bret. *lue*; cf. *uenierunt ad fontem loigles* in *scotica nobiscum vitulus ciuitatum*, Book of Armagh, 10 *b*, 1, and perhaps the man's-name, *Loiguire*, *ib.*, 7 *a*, 1 (but see Z. 126). The nom. and gen. sing. occur in Brogan's poem on Brigit, l. 52:—

In *loeg lia clam i carput*, in *bó indiaild ind lóig*.  
The calf with her leper in the chariot, the cow behind the calf.

425-428. *Súil* (gl. *oculus*), "eye," frequent in Z. It is also found in the Book of Armagh, 219, *b*, 1, where a grotesque profile occurs, opposite to which is written: [f]éecid in[s]róin *súil* bél, "behold ye the nose, eye, mouth." *Súil* is a fem. i-stem: its etymology is obscure to me. 426. *Lethcaech* (leg. *lethchaech*, gl. *monoculus*, "blind of an eye"); here, if *cæch* be not a foreign-word (Corn. *euic*, gl. *luseus*), we have a trace in Irish of *aksha*, *oculus*, *auge*, *eye*, &c., for *cæch* is = Lat. *caecu-s* = cā-icu-s, Skr. kā-aksha (Pott, E. F. i. 126, Benfey, Zeits. ii. 222). But I suspect *cæch* is taken from the Lat., as Skr. *ksh* would have become *s* in Ir., as in Gr. cf. *akshi* with οσσε, οσσομαι. 427. *Dall* (gl. *cæcus*), *v. supra*, No. 249, and cf. the adj. *dallbrónach* (blind, sad),

<sup>1</sup> Is not *Villoneos* the gen. sing. of *Villoneus*, governed by a *mapos* (*filius*), understood? Compare *Correus*, *Abareus*. *EIOROU* in the other Gaulish inscriptions seems always *IEVRY* (*ieuru*). See De Belloquet, *Ethnogénie gauloise*, p. 197, ss.

sad), of which the gen. sing. m. occurs in the Book of Armagh, 11 a. 1, as a man's name: super fossam *dallbronig*. 428. *Mil* (leg. mfl) *mór*, *Ruainmech dubair*, gl. *cetus* (if I read the two last Irish words aright) are names for a whale, mfl *mór*, "great beast," *ruainmech dubair*, i. e. r. of the water; *ru-ainmeech*, great-animal? *ru* being an intensive prefix (= Skr. *pra*), and *ainmeech* being probably, like *ainmidhi*, gl. animal, *infra*; anim, Lat. animal, &c., a deriv. from the root *AN*, to breathe. I have only oncee found *ainmeech*, viz., in a poem attributed to Rumann (Bibl. Bodl. Land, 610, fo. 10):—

Rola curu<sup>1</sup> in gaeth ganmech  
Im inber na da *ainmeech*.

The sandful wind sent circles  
Round the estuary of the two *ainmeechs*.

Perhaps, indeed, the reading of the MS., *ruaimnech dubain*, "the hair-line of a fish-hook," may be correct. *Ruaim* is "the long hair of a horse's or cow's tail," O'D.; "cetus," would, accordingly, stand for seta.

429–439. *Mac dilechta* (gl. *orbus*, orphan, properly "bereaved"), "son of milklessness," according to C., *sed qu.* Gacl. *dilleachdan*. 430. *Mintsuilech* (gl. *luscus*, here "purblind"), leg. *míntsúilech*, is O'R.'s *mionsuilech*, "weak-eyed" (the *t* in *mínt* has yet to be explained). *Min* = W. *mwyn*, main, Bret. *moan*, Gr. *μανός*, Glück, K. N. 99. 431. *Macthsuilech* (gl. *lippus*, blear-eyed, which is *fluichdere* in Z.), *maeth*, gl. *tener*, *infra*, W. *mwyd*. 432. *Abhcoide*, taken from *advocatus*. Note the bh = dv, as in *aibbersóir*, v. *infra*, = *adversarius*, and cf. the Lat. *bellum*, *bis* = *dvellum*, *dvis*. 433. *Dlightinech* (gl. *juridicus*), the guttural assilated in the sister form *dlistinach* (gl. *legitimus*), *infra*, from the root *DLIG* (*dligim*, *debeo*, Z. 431, Goth. *dulg*, v. *supra*, No. 87). 434. *Fer cùisi do chongbail* (gl. *causidicus*), "a man to maintain causes;" *cùisi* acc. pl. of *cùis*, from *causa*, with change of decl., acc. sing. *cois*, Z. 443. With *congbail* = con-gab-áil, cf. O'R.'s *cungbhailim*, O. Ir. *congaibther*, Z. 842; *conghalas*, "stay, help, support," O'R. 435. *Manach* (Corn. *manach*)—437. *Cananach*, and—438. *Discibul* (W. *dysgybl*, Corn. *discibel*), respectively from *monachus*, *canonicus*, *discipulus*. 439. *Duine beg* (gl. *homuneulus*, ad v. *homo parvus*), *beg*, in Z. *becc*, *bee*; gl. *paulum*, Z. 281, *be[ç]ca*, gl. *modicas*, Book of Armagh, 183, a, 2, is the W. *bach*, *cc* always becoming *ch* in Welsh.

440–444. *Sgian* (gl. *cnipulus*, gl. *cutellus*), a knife, dagger, gen. *sgine*, *infra*; O. Ir. *scian*, gen. *scine*; W. *ysgien* fem. ("a slicer, cymetar"), a fem. á-stem; cf. W. *ysgíaw*, Bret. *skéja*, to cut. Note, that *ia* here does not stand for an original é (if it did,

<sup>1</sup> *Curu* (gl. *gyros*, Z. 1072) = Lat. *curvōs*.

did, the Welsh would have been *ysgwyn*, and the Irish gen. sing. *scéine*). Perhaps the original base was *skidyanâ*, from which first *d* and then *y* may have fallen. If so, we might compare *scindo*, *scidi*,  $\sigma\chi\zeta\omega$ , Skr. *ehhid*, &c. 442. *Crubh eich* (gl. *ungulus*), “a horse’s hoof;” *eich*, gen. of *ceh*. 443. *Tairnge*, “a nail, pin, peg,” O’R. 444. *Braigdech* (gl. *camus*, horse-collar, *hame*) ; O. Ir. *bráigtech*, from *bráge*, gen. *brágat*, neck, throat, = W. *breuant*, an ant-stem, *supra*, No. 292.

445–456. *Paisti bróg* (gl. *baietus*), a patch on a shoe; *paisti* (leg. *paiste*?) is, perhaps, taken from Eng. patch; *bróg*, fem. according to O’R., O. Ir. *bróce*; cf. the Gaulish *bracca*. 446. *Scolb tige* (gl. *tegulus*); *scolb* is a wattle (“scollop”), pointed at both ends, used to bind down straw-thatch. *Tige*, gen. of *teg* (house), a neut. i-stem = *tagi*; cf. *tegere*, *et v. infra*, Nb. 446. 449. *Airchinnech* (gl. *archidiaconus*), *princeps* in Z., has been before noticed: dat. sing. *nauairchinniuch* (gl. *nauiclero*), Book of Armagh, 188, b. 2. 450. *Teachtaire* (gl. *legatus*), messenger, envoy, O. Ir. *techtaire*, *tectaire*, a personal noun, from *techt*, *teet* (*venire*), cf. Zend. *tac* (*ire*), Lith. *tekù* (*curro*), W. *taith* (journey), the Gaulish tribe-name, *Tectosages*, O. Ir. man’s name, *Techtmar*. *Techtaire* is wrongly explained dispensator, *gubernator* in Z. 743, 888, though one would have thought the gloss in Z. 888 was decisive as to the word’s not meaning *governator*: is hé in *tectaire* *maith condaig inðeabál dia thigerni*, “he is the good *tectaire* (ambassador), who obtains glory for his lord.” At p. 78 Z. probably mis-read *tectaire*, gl. dispensator, for *recttaire*, which word is better spelt *rectaire* (*ónd rectairiu*, gl. a *villico*, Z. 743), and *rectire* (gl. *praepositus*, Z. 245). 451. *Deganach*—452. *Prelait*—454. *Decháin*—455. *Subdechán*—456. *Aclaidhe*—458. *Pupul*—460. *Aingel*—462. *Arcaingel*, all from the Latin. Note, however, in *pupul* (Corn. *pepel*) the assimilation of the *o* of *populus* to the succeeding *u*, and note also that the stem of *aingel*, a masc. a-stem (Corn. *ail*) seems in O. Ir. to be extended in the acc. pl., which is always *aingl-i-n*, not *angelu*, *anglu*. Cf. *Lagn-i-u* (Leinstermen), Z. 944: *coirn-e-a* (coronas), a fem. à-stem: *Boind-e-o*, gen. sing. of *Boind* (Bovinda, Boyne), Book of Armagh, 16 a, 2, 16 b, 1: *ins-e-o*, gen. sing. of *inis* (island), *ibid.* 18 a, 1: *aillichth-i-u*, gl. alternationes, Z. 256, an u-stem: *cairt-e-a*, friends, and *náimt-e-a*, haters, enemies, both ant-stems in the acc. pl.

457–464. *Coraidh*, a choir, is, like W. *cor*, from *chor-us*, or  $\chi\alpha\rho\circ\acute{o}s$ , but with an Ir. termination. 459. *Uan* (lamb), W. *oen*, Corn. *oin*, Bret. *oan*, a masc. a-stem, whence *uainín*, *infra*, has certainly lost a *g*, v. *supra*. 461. *Cloideam* (sword), W. *cleddyf*, in O. Ir. *claideb*, Z. 442. 469. *Ruainde* (leg. *ruainne*?), a single hair; *foiltín*, a dimin., and—464. *Foiltnín*, a double dimin. of *folt*, hair, as to which v. *supra*, No. 77.

465-479. *Mérláime*, a finger (lit. *digitus manus*, as toe is—466. *Mérchoise*, *digitus pedis*), *mér* (*digitus*), acc. dual; *imber* in *dá mér* (*infer duos digitos*), Z. 926; abl. pl. in *e meraib* (*in digitis ejus*), Z. 347. *Mér* seems to have lost a letter (*t?*) before *r*; cf. W. *motrwy*, a finger-ring; *coise*, gen. sing. of *cos*, a fem. à-stem = Lat. *coxa*. 467. *Salm*—468. *Fersán*—470. *Toin*—471. *Lethtoin*—472. *Ditoin*—474. *Punc*—475. *Cercall*, all taken from the corresponding Lat. words: *fersán*, with the addition of the Ir. dimin. suffix *án*. 469. *Foghur*, gen. *foguir* (*sonus, pronuntiatio*), frequently in Z., see pp. 964, 965; root *oar*, whence *gair* (*vox*), *gairim* (*voco*), &c., Skr. *gir* (*vox*). 473. *Macam gente*, a child begotten; *gente*, part. perf. pass. of *genim*, root *GAN*, as to which *v. supra*, No. 291. 476. *Mur*, W. *mur* = *murus*, is probably taken from the Lat. “*Mur*,” says C. (Cath Maighe Léna, 78, note c), “means simply a circular<sup>1</sup> wall, bank, or mound of earth; but it does not imply a dwelling, except for the dead.” It sometimes meant a mound only, as in the passage to which the note is appended. 477. *Biadh* (gl. *cibus*); *biad* = *bivata*, *βιβοτα-ς*, in O. Ir. is neuter, like the Skr. *jīvita* (Lat. *vita* = *vīvita* is fem.); cf. *arbiathim*, gl. *lacto*, gl. *nutrio*, Z. 431, gen. sing. in O. Ir. *biith* (Z. 250) = *bivati*, in Mod. Ir. *bīdh* = W. *bwyt*, Corn. *buit*. 478. *Gaillmias* (gl. *discus*), i. e. *gall* + *mias*; *gall*, foreigner (*v. Galldach, supra*), *mias* = *mēnsa*, O. W. *muīs*, Z. 137. 479. *Copán* (gl. *cupus*), a deriv. from Eng. *cup*?

480-493. *Cep* (gl. *cepus*) I can hardly explain, unless as = Lat. *cippus*: *ceap* occurs in O'R., with many meanings, of none of which, save two, do I feel certain (*ceap* is a shocmaker's last, and *isna ceapaibh* is certainly “in the stocks”). Cf. *icip*, gl. in *ligno* (Book of Armagh, 181, b. 2; Acts, xvi. 24). 481. *Lebaid* (gl. *lectus*, a bed), O. Ir. *lepaid*: the abl. sing. occurs in the *Leabhar Breacc* (pref. to Secundinus' Hymn, Lib. Hymn, ed. Todd, p. 28): *batar* in *oen lepaid*, “they were in the same bed,” and the gen. sing. at the beginning of the *Táin bó cuailgne*: *Fect níón do ailell* γ do meidb iarn dergud a *rígleptha* dóib i *cruachan ráith chonrach arrecaim comrad chindchéraille eturru*, “once upon a time, after Ailill and Medv had spread their royal couch in C. R. C., a pillow-conversation took place between them.” 482. *Otrach* (gl. *filius*, dung), O'R., also a dunghill, Gacl. *ótrach*. 483. *Torc* (gl. *poreus*), *v. supra*. 484. *Sgaaignen* (gl. *vannus*, a winnowing-van), also a cullender, according to O'D.; in O'R. *sgaighnean*. 485. *Cleath* (*tignum*, a log, beam) is explained “a rib, rod, stake,” by O'R. 486. *Comalta* (gl. *collactaneus*—*όμο-γάλακτος*—a foster-brother), *com-al-ta*, involves the root *AL* nourish (Lat. *al-o*), -ta, perhaps for -tava. *Comalta* occurs in the Seirglige Concūlainn: *fobith ba haite dó Fergus ocus ba comalta Conall Cernach,*

“because

<sup>1</sup> Cf. Skr. r. *mur*, *circum dare*, *vestire*; Bopp.

"because F. was his foster-father, and C. C. was his foster-brother," *Atlantis*, ii. 372. 488. *Curach* (gl. phasclus, "a kidney-bean-shaped vessel, made (sometimes) of wicker-work," which answers tolerably well to the Irish *eurragh*, W. *ewrwg-l*, whence Eng. *corac-le*. 489. *Sace* (gl. forulus), W. *sach* = Lat. *saceus*, Gr. *σάκκος*, Goth. *sakkus*, Eng. *sack* (*sace* is incorrectly spelt *sac* in O'R.). 490. *Matal* = Lat. *mantelum*? whence it is probably derived, the *n* being lost before *t*, as in *sét*, a road, W. *hint*, Goth. *sinths*, Eng. *send*, *etar* (between), Lat. *inter*, Skr. *antar*, and in the termination of the third pers. plur. pres. and fut. active of verbs (-at [= Lat. ant], -et, -it: -fet, -fit = Lat. -bunt). W. *mantell* (pl. *mentyll*, Z. 787) = Lat. *mantellum*. 491. *Blathmar* is "flowery" (W. *blodeuog*), not "floweret" (*flosculus*), from *bláth*, flower = W. *blawd*, Corn. *blez*, Lat. *flos*, N. H. G. *blüte*. 492. *Uainín* (gl. *agnellus*), dimin. of *uan* = *agnus*. 493. *Oircenin* (gl. *porellus*), double dimin. of *ore* = *poreus*, W. *porech*, with loss of initial *p*.

494-514. *Serrach no gercach* (gl. *pullus*, "a foal or a chicken"); *gercach*, "an unfeudged bird," "a squalling child," C. 495. *Cuaille* (gl. *palus*, W. *pawl*), a pole, stake. 496. *Disle* (gl. *talus*), a die, W. *dís*. 498. *Cuilen* (gl. *catulus*, whelp), leg. *cuilenn*? (*cuilennboec*, gl. *cynyps*, Z. 740), W. *colwyn*, Corn. gl. *coloin*, Bret. *kolen*, compare Eng. *whelp*. 499. *Cat* (*murilegus*, cat, lit. mouse-catcher), for catt, W. *cath*, Corn. *kat*, Bret. *kaz*, a masc. a-stem; cf. Med. Lat. *eattus*, *catta*. 500. *Cealy*, v. *supra*, No. 326. 501. *Mil édaigh* (gl. *pediculus*, louse), lit. beast of the clothes; *édaigh* = O. Ir. *étaig* (étig, Z. 857), gen. of *étach*, a neut. a-stem. 502. *Dornán buana* (gl. *manipulus*, small handful of hay), dorn, W. *dwrn*, a fist: *buain*, gen. *buana*, "s. f. cutting, reaping, shearing," O'R. 506. *Coileach* (gl. *gallus*) = W. *ceiliawg*, Corn. *chelioe*. 508. *Preachán* (gl. *milgus*, i. e. *milvus*), a kite; cf. Gr. *κίρκος*? note in the Lat. *g* for *v*, as in *ugula* (*supra*) for uvula. 508. *Cerd* (gl. *figulus*), v. *supra*. (In the MS. the letters *eg* are just visible before *cerd*, but the scribe has evidently tried to efface them.) 509. *Ela* (swan), O'R. *eala*: W. *alarch*, pl. *eleirch*, Lat. *olor*. But who can account for *ela*? Can it have lost a *g* before the liquid? cf. "Αγλν, ὁ κύκνος ὑπὸ Σκυθῶν, Hesych. 510. *Coilech gaithe* (W. *ceiliog gwynt*), i. e. gallus venti, weathercock? 511. *Teallach* (gl. focus, fire-place, hearth), perhaps for tenlach, tened-lach. 512. *Oinmid* (gl. *sotus*), an oaf, W. *ynfyd*. The *-mid* = O. Ir. *mit* = *manti*, and probably involves the root man. 513. *Geocach* (gl. *mimus*), apparently from *jocu-s* (sed cf. N. H. G. *geck*), now "a strolling player." 514. *Sboran*, "a purse," O'R. *sporán*, W. *ysbur*.

515-533. *Sgingidoir* (leg. *sgingidóir*? gl. *pellicarius*, "a furrier"), is, according to C., a "packsaddle maker;" cf. W. *ysgin* (fur) = Eng. *skin*, *scing*, O'R., "part of the trappings of a horse." 516. *Inadh*, a place, O. Ir. *inad*, frequent in Lib. *Hymn.*

517. *Oibhirseoir* = adversarius. 518. *Cluithe* (gl. jocus), also eluiche, game, sport, an ia-stem. The dat. sing. occurs in the Trip. Life of Patrick: Fecht aili do patrice ic *cluithiu iter a comaistiu* (i. e. *a comaltud*), “at another time P. was playing amongst his coevals” (i. e. *his foster-brothers-and-sisters*). With eluiche cf. eluicheeh (gl. ludibus), Z. 778. 519, 520. *Iffearn*, iffern = infernum, W. usfern, Corn. iffarn, gen. sing. of iffern, viz. iffirnn in Z. 51. 522. Locanus (Lucanus), here identified with the Irish man’s-name, Lochan; see O’D., Four Masters, A. D. 606. 533. *Fergal* is connected with ferg (anger), fairge (sea), Οὐεργόνιος (*ώκεανός*) Ptol. “The proper meaning of the word [ferg] is,” says Glück (K. N. 131), “motio, agitatio (compare Gr. ἔργον for Φέργον, ὄργη for Φοργή, from the root varg, Germ. werk).” Cf. Zend verez (agere). If Fergal be the W. Gwral-deg and = a Gaulish Virogalos, the elements are fer “man” (Skr. vara), and the root GAL, as to which see Z., 993 n.

534-548. Of the rest of the proper names note *doctor*, glossing Ovidius. Hence there would seem to have been some Irish word resembling this name, and corresponding with W. ofydd, with which, however, Z. 3, would connect the Irish *ogham*. 540. *Diarmaid* seems = Derbomantis. 541. *Lochlann* is curiously like the old name for Scandinavia, Lochland, of which the dat. sing. occurs in one of the S. Gall quatrains above quoted. 542. *Murchad*, leg. muirchad, gen. muirchatho, Z. xxxii. = moricatus, a mase. u-stem. 543. *Eogan* is from *eūγενής*. 545. *Concubar*, leg. Conehubar, the Anglo-Irish Connor; cf. Conchuburnensium (Book of Armagh, 9 a, 2), Conchobor, Z. 1133, Glück, 66, where note the aspiration of c. Does Con- stand for Cono- (cf. Cono-maglus, Cunobelinus), or is c aspirated in the combination nc, as in sancth (Brogan’s Hymn, l. 23) = sancta; conchoimnueuir (efficit), Z. 853; conchechrat (amabunt), Z. 495; and perhaps tenehor (gl. forceps), Z. 84? 546. *Mac na hoidhche* means “son of the night;” *oidche*, O. Ir. aidehe, a fem. iā-stem, Z. 257; áidchide, “nocturnal,” Leab. Breacc, cited Lib. Hymn. ed. Todd, 27. In the h prefixed to *oidche* here, and to *oighe*, *infra*, No. 576, Bopp would see a relic of the s which terminated the fem. article in the gen. sing. 547. *Uaithne* is placed opposite orpeus, i. e. Orpheus, because Uaithne is said to have been the inventor of music, under the singular circumstances described in a legend, which C. tells me is preserved in the Book of Leinster. 548. *Tadhg* (the “Teaguo” of English writers) is said to mean “poet.”

550-554. *Deóir* (gl. diphthongus), in Z. deoger = defoger (gair, sonus), the g being dropt between vowels, as is the rule in Welsh, and as sometimes occurs in Irish. 551. *Senadh naom* (“holy synod”), cf. W. senedd, Corn. sened, from synodus. 552. *Cloch crisdail*, “stone of crystal.” 553. *Parrtus*, leg. partus from paradisus, W. pardwys, the medial d being protracted, as sometimes happens in foreign words: cf. aip-gitir

gitir = abecedarium. Perhaps, however, the *t* may be owing to the practice pursuant to which *b*, *d*, *g* are written respectively *p*, *t*, *c*, when preceded by either *l* or *r*: see Z. 70, 71. 554. *Dair* (gl. *quercus*, oak-tree), gen. *darach* = *daracas*, a c-stem; cf. *daur*, gl. *quercus*, Z. 8; *dairde*, *daurde*, gl. *quernus*, Z. 764; *daurauch*, gl. *quercetum*, Z. 779, *deruce*, gl. *glans*: W. *derw-en*. Cf.  $\delta\rho\bar{\nu}s$ ,  $\delta\bar{\rho}\rho\nu$ , Goth. *triu*, A. S. *treóv*, *trýv*, Eng. tree, Skr. *dáru* (timber), *Δαρούερνον* (*Britanniae eppidum*), Z. 8.

555-566. *Aball*, O. W. *aball-en*, Corn. *auall-en* = apple, *apfel*, *Aballum*, &c. *Ubull* *quasi abull*; *aball*, *imorre*, o *burgg Etale dianid ainm Abellum* i.e. is ass tucad sil nan *aball prius* (*Cormac's Glossary, Book of Leinster*), “*Aball*, now, from a town of Italy called *Abellum*, i. e. it is thence that the seed of the apples was brought formerly.”

556. *Coll* (W. *coll-en*, Corn. *eol-viden*, Bret. *kel-vézen*) = *coslas* = *hasel*, *corylus*, whence *κόρυλος*. Z. 1118 compares the name *Coslum*, hed. *Kuscl*, and the Slav. *sheol*, *virga*, *baculus*, “*primitus celurnus?*” whence, he says, the names of places *Schesla* and *Scheslitz*. The adj. *collde*, gl. *celuruus*, in Z. 81. 557. *Fuindscog* (gl. *fraxinus*, ash-tree), leg. *fuinnseog*? and cf. O. Ir. *huinnius* (gl. *fraxinus*, Z. 751), *uinsenn* (*Irish Nennius*, 116); and, perhaps, Lat. *ornus* for *osnus*: Corn. *onnen*, Bret. *ounn-en*. 558. *Fernog* (gl. *alnus*, alder), W. and Bret. *gwernen*, f., Corn. *guernen*, “gall. vet. vern [vernâ] in nomine fluvii *Vernedubrum*;” cf. *Vernosole* (*Glück*, 35, 125). 559. *Droighin* (gl. *prunus*, blackthorn, sloe-tree), leg. *draighen*; *draigen* is used to gloss *pirus* in Z. 738; cf. W. *draen*, pl. *drain*, *sed vide* Z. 139 n. 560. *Beithe* (gl. *buxus*, box-tree), *bethe*, gl. *buxus*, Z. 728, apparently = W. *bedw*, birch, Lat. *betula*. The word occurs in a note on Christ's cross (*Lib. Hymn. 7 b. in marg.*): *cedir a eos* η *eupris a tenga* η *gius in geind deratad trethe* η *bethe* in *clar* in *rescribad* in *titul*, i. e. “Cedar its shaft, and cypress its tongue [the upper segment], and deal the piece (?) that was put across it, and box the board whercon was written the title.” 561. *Ibhar* (yew), *iwar* in Corm. Another Irish word for yew, eo, is the W. *yw*, Corn. *hiuin*, Bret. *ivinen*, O. H. G. *iwa*, N. H. G. *eiben-baum*, Fr. *if*, Sp. and Port. *iva*. 562. *Fiehabhall* (as I read for the senseless *fidhabhall*, wood-apple), a fig-tree, from *ficus* and *aball* (*malus*), No. 555; cf. Corn. *fiebren*, gl. *ficus*, Z. 1118. 563. *Crand gius* (pine-tree). 564. *Crand lauir*, laurel-tree (leg. *erangiús*, *crandlauir*), with *giús*, perhaps cf. *bí*, gl. *pix*, Z. 25, 764. 565. *Fraech* (gl. *brucus*, heather), O'R.'s *fraoch*, nom. pl. neut. *inna dæræ fróieh*, gl. *vaccinia*, i. e. *rubræ ericæ*, Z. 890, which Z. calls a solitary example of the occurrence of flexion in an adjective preceding a substantive. Cf. however, *doadbadar sunt atá níli dána in spirto et as níóindæ in spirut* (Z. 360), “here is shewn that there are many gifts of the Spirit, and that the Spirit is single.” With *fraceh* cf. W. *grûg*. 566. *Crand mucor* (gl. *cornus*, cornel-cherry, dogwood-tree), “dogbriar,” C.

567-568. *Cuigel*

567-568. *Cuigel* (gl. colus, distaff) = W. cogail, Corn. kigel, Bret. kigel, kegcl = O. H. G. cuncla, N. H. G. kunkel, all, like Fr. quenouille, It. conochchia, from Med. Lat. conucula, for colucula, from colus. 568. *Fersaid* (gl. fusus, spindle) cf. W. gwerthyd, Corn. gurhthit, Bret. gwerzid, and Lat. vert-o, verticillus, versatilis, Med. Lat. vertebrum, vertcolus, “Et colus et fusi digitis eccidere!”

569-575. *Teach*, tech in Z. 73, house (cf. coitchen communis = con-tech-en ? Z. 73; tec-nate, gl. domesticus, Z. 769; cum-tach, ædificatio, Z. 843; daltech (gl. forum), Book of Armagh, 189 b. 2), apparently a sister form of teg, Z. 73 (gen. ind idultaiga, gl. fani, Z. 822; dat. i taig ríg, gl. in prætorio, Z. 280), which last is W. ty, pl. tai, Corn. and Bret. ti, τέχος, thatach (Skr. r. sthag?). 570. *Bean do brathar*, “thy brother’s wife;” *bean do meic*, gl. nurus, “thy son’s wife;” as to *bean v. infra*, No. 1053. *Brathar*, leg. bráthar, gen. of bráthair, a stem in tar, declined like athair, *supra*, No. 13; and = Skr. bhrâtr, Goth. brôthar, Lat. frâter, Gr. φρατήρ, ἀδελφός, Hesych.; *do*—O. Ir. du, do—the possess. pron. of 2 pers. sing.; W. dy, Bret. da, = Skr. tava, the original *t* having been worn down to a medial in this frequently used word. The *d* of this pronoun, however, becomes *t* when the vowel is elided. Cf. tesérge, “thy resurrection,” Book of Armagh, 18 b. 1; conicim tanacul, “I am able to save thee,” *ibid.*, 186 a. Note that no word corresponding to Skr. snushâ, Gr. νυός, Lat. nurus, Goth. snur, has yet been found in Celtic. Skr. çvaçrû, Gr. ἐκυρά, Lat. sorcrus, Goth. svaihro (mother-in-law), are represented by the W. chwegr, but no such Irish word can be quoted. It would, however, be rash to draw conclusions from circumstances like this, till we make more progress in collecting our ancient words and names, of which, perhaps, scarce one-third is accessible to the philologer. 572. *Cugan*, gl. penus, Z. 80, eucan, gl. penus. 573. *Lég loghmar* (read lóghmar), a precious stone = O. Ir. liacc lógmar, liacc = W. llech, a flag, a flat stone. Liacc is a fem. à-stem: is[ed] béss didu *ind liacc*: berir ilbeim friss et intí dothuit fair conboing a chnámi; intí for a tuit som, imorro, atbail side: “It is this, now, that the stonc is: many a blow is given to it, and he that falls on it breaks his bones; but he on whom it falls he perishes,” Z. 609: gen. in aecclisia magná airdlice, Book of Armagh, 9 b. 2: dat. for leicc luim, Fíacc, 16, “on a bare stone.” 574. *Long luath* (gl. carbassus), “a swift ship;” long, gen. luinge (W. llong, fem., whence llynghes, a fleet), a fem. à-stem: is *long* from the Lat. navis *longa*, or may we refer it to the Skr. root langh (salire, ire)? The acc. sing. loing glosses vas in the Book of Armagh, 177 b. 1; carbassus, “eyn schiff das keyn bodem hat.”—Dief. Med. Lat. Dict. 575. *Fairge* (sca); v. *supra*, No. 328, a fem. iâ-stem, O. Ir. fairgge, Z. 928; fairggæ, foirggæ, Z. 1125. 576-579. *Bru na hoighe* (gl. aulus), “the virgin’s womb,” leg. brú na hbighe (gl. alvus).

alvus). 577. *Sroll* (gl. *byssus*,  $\betaύσσος$ ) is spelt *sról*, and explained “silk, satin, gauze, crape,” by O’R., but *byssus* is a yellowish linen. With—578. *Uir* (gl. humus, the ground), Pictet compares  $\epsilonύρις$ , Skr. *uru* (large), fem. *urvi* (earth); gen. *úire*, Corm. v. *Gaire*; Corm. v. *Mur*, glosses *ur* by *talam*: so also sub v. *Ur*. *Ur*. *tréido* *fordingair*, *úr chetamus* i. *talam*,  $\gamma$  *úr eech nuæ amail asmberar imb úr*; *úr dana eech nolc*, inde *dicitur isna br. n. [brethib nemed] lán dosiathach each núr* i. *ech nolc*. “*Ur*: three things it means; *úr*, in the first place, i. e. the earth; and *úr*, everything new, as is said, *imb úr* [fresh butter]: *úr*, then, is everything bad. Hence is said in the *Bretha nemed*, “fully dosiathach (?) is everything *úr*, i. e. everything bad.”” Adj. *húrde*, “ad humum pertinens,” Z. 764. 579. *Paiper*, of course from papyrus,  $\piάπυρος$ .

580–587. *Dorus lis*, “door of a *less*,” now spelt *lios*, an a-stem, cf. *Lissus*: “a Dun, pronounced Doon [dún, cf. Eng. town] is an elevated, circular, enclosing wall or bank, within which a dwelling-house was erected. A Dun required to be surrounded by a wet fosse or trench [a moat] to distinguish it from the Rath which had not a trench . . . Lios was another name for the Dun, but that it often contained within it more than one dwelling-house.” (C. *Cath Maige Léna*, 78, 79.) Cf. W. *llys*, a court, hall. The dat. sing. of *less* occurs in the Book of Armagh, 17 b, 1: *Dirrógel . . . ochter náchid eon a seilb it[ar] fid*  $\gamma$  *mag*  $\gamma$  *lenu con allius*  $\gamma$  *allubgort*; also in Patrick’s Hymn: *Crist il lius*, *Crist is sius*, *Crist in erus*, “Christ in the court, Christ in the chariot-seat, Christ in the poop,” i. e. Christ be with us while at home, or travelling by land or sea; the gen. pl. occurs in *loig-less*, before cited: in Gaelic, *lios*, gen. *lise*, is fem., and means “a garden.” 582. *Feorus* (gl. *acirus*), *feoras* is explained “the spindle-tree, prick-wood,” by O’R. (on whom, of course, no reliance can be placed), which reminds one of W. *grwysen*, goosberry. Should we read *acinus* for *acirus*, or is it for *acerus*, galingale, sweet flag? 583. *Buachaill bó*, ad v. *bubulus bovinus*; *buachaill* (gen. *muine buachaille*, Book of Armagh, 17 b, 1) is *bóchaill* in Z. 28, 67; cf. W. *bugail*, Corn. *bugel*, gl. pastor. 584. *Buachaill muce* (swineherd) is lit. *bubulus porcorum*; *buachaill*, like *bubulus* and  $\betaουκόλος$ , merging its special meaning of cowherd in that of herdsman; cf. *ιπποβουκόλος*, horscherd, and see Max Müller, *Oxford Essays*, 1856, p. 17. 585. *Múine* (gl. *rubus*, bramble-bush) occurs, as we have seen, in *Fíace*, 24, and in the Book of Arnamagh. 586. *Airgeach* (gl. *remulus*, a small oar), but *airgeach* is a plunderer, O’R., also an owner of herds (*nirbu airgeach air slébe*, Brog. 11; cf. *airge*, gl. *armentum*, *infra*, No. 754), and there is probably some mistake here. 587. *Dris* (gl. *tomús*, i. e. *dumus*, bush, bramble); cf. *dris-tenach*, gl. *dumetum*, Z. 777, *driss*, gl. *vepres*, Z. 139, Corn. *drcis*, gl. *vepres*, Z. 1118, W. *dryssien* (*frutex*), Z. 301.

588-593. As to these ordinals, *céid* (*céd neach*, "first anyone") is only found in Z.'s glosses in *fochetoir*, *leg. fochétóir, statim, illico, lit. sub prima hora*. The lengthened form *cét-ne* is used instead. But we find the adverbs *cétu*, *ciatu*, *céta* (*primum*), and *Corm. has cétamus* (*imprimis*), *cét-aidche* (first night), *Fiacc, 32*; *cétbliadain*, first year, Z. xxviii. The *t* is unaspirated, owing to *n* having been lost before it; this *n* is found in W. *kentaf*, *kyntaf*, Z. 230; Gaulish *Cintu-genus*, "first-born," = O. Ir. *Cetgen*, Book of Armagh, 11 b, 2. *Indara neach* seems simply the old *indala nech* (the second anyone), the liquid *l* becoming *r*, as in *imlesen*, *supra*, &c.; *ala* = W. *eil*, alter, secundus; *ala* occurs in Z. 313, with the meaning of "second," in connexion with the numeral *deac*, 10: *cethar brottæ, 7 ala rann deac brotto* (4 moments, and the 12th (2 + 10) part of a moment): with the meaning of "one of two:" *indala fiacail*, Z. 926. With *ala* we may, perhaps, connect the prep. *al.*, *gl. ultra*, Z. 602, which occurs with a suffixed pronoun in Colmán's Hymn, 50: *Benedacht for Columcille con nóebaib Alban alla*, "blessing on Columcille, with the saints of Scotland besides him." *Tres*, third, O. Ir. *triuss*, *tris*, gen. *tres*, Z. 316, is not easily explained: can it have been a distributive = Zend *thrishva*? or an old superlative in *-istha*? But how is gen. *tres* to be accounted for? A passing over to the *s*-declension is possible, but unlikely. *Cethruma*, O. Ir. *cethramad*, *v. supra*, No. 142. The dat. sing. neut. occurs in the Book of Armagh, 177 b, 2: *iár cethramad laithiu* (*gl. a nudus [nudius] quartana die*). *Cuigedh*, O. Ir. *cóiced* = O. W. *pimphet*, Lat. *quinctu-s*: *Seis-ed* = O. W. *chueech-et* = *svecs-a-ta*, Lat. *sextu-s*.

594-604. *Gabáiltech* (*gl. captus*), from *gabáil*, W. *cafael*, cavail, Z. 160, capere. 595. *Curracach* (*gl. cuculatus*, i. e. cuckolded?), lit. crested. Horne Tooke was not so original as he supposed when he wrote, "In English we do not call them cuculi, but cueulati (if I may coin a word on this occasion)." 596. *Atanach* (*gl. capuciatus*), cf. Corn. hot, *gl. caputium*, W. *hotan*, *hotyn* (a cap). 597. *Inarach*—598. *Muineillech*—599. *Fallaingeche*—600. *Tribhusach*, adjectives, and—601. *Coronta*, a participle, from bases considered *supra*. 602. *Foirmtech* (*gl. invidus*). The subst. format, O'R.'s *formad* (envy, ex MAN, like *μῆνις*): acc. s. appears in the pref. to Patrick's hymn, Lib. Hymn., cited in Petrie's Tara, 32: *bid ditin do ar cech neim 7 format*, "it will be a protection to him against every poison and envy;" cf. W. *gorfynt*. 603. *God* (*gl. blaesus*, lisping, speaking indistinctly), "stammering," according to C., who tells me that the Danes were called by the Irish *na Gaill guit*; cf. W. *gyth* (a murmur). 604. *Bodhar*, deaf, W. *byddar*, Corn. *bothar*, Bret. *bouzar*, Skr. *badhira*. (Hence Eng. *bother*?)

605-614. *Baceach* (*gl. claudus*, limping, halting, lame, W. *bachawg*, "crooked")  
occurs

occurs in the acc. pl. mase., spelt bacachu, as a gloss on the word luseu, in the second line of the 17th couplet of Fíacc's hymn :—

Iccaid luseu la truscu, mairb dosfiuscad do bethu.

He used to heal the halt, with the lepers ; the dead he used to raise them to life.

606. *Ordaighe* (gl. auratus), ór, gl. aurum, *infra*, gen. óir, from the Lat. aurum for ausum (Skr. root ush, urere). If the word were Celtic, the *s* would have been lost between the vowels. 607. *Airgedach* (gl. argenteus), from *aired*, gl. argentum, *infra*, in O. Ir. argat (gen. arggait, argit, Book of Armagh, 17 b, 1) = W. ariant, Bret. arc'hant, Corn. arhanz, Old Keltie Argento-ratum, Argento-magus, &c., Zend erezata, Lat. argentum, Osc. arageto, Skr. rajata. 608. *Iarnaighe* (leg. farnaidhe ?), gl. ferreus, from iarn, for isarn (iron), W. haearn, Corn. hoern, Z. 120; cf. the Gaul. Isarnodurum (iron door ?), *iarunn*, gl. ferrum, *infra*; the gen. sing. seems to occur in Z. 926, ar fulib *háirn* for shairn = isarni, the aspirate being displaced as in the W. and Corn. forms); cf. Skr. ayas, Eng. ore, Goth. eisarn (ferreus), from which the Celtic stem isarno can hardly be taken, the deriv. suffix -arn being common in Celtie, but rare in Gothic. 609. *Luaidheamhail* (gl. plumbeus), from luaidhe, gl. plumbum, *infra* (cf. Eng. lead, load ?), and samhail = samalis = W. hafal, Lat. similis, Gr. ὄμαλός, &c. 610. *Stanamhail* (gl. stanneus), from stan (sdan, gl. stannum, *infra*). 611. *Umamhail* (gl. aereus), from ume (*humae* fogrigedar, “aes quod dat voem, sonat, Z. 445), O. W. emed, Mod. W. efydd. 612. *Fundamitech* (gl. fundatus), from fundamentum. 613. *Scithech ón sligi* (gl. fessus, “wearied from the way,” i. e. journey). 614. *Scithech ó obair* (gl. lassus, “wearied from work”), leg. scitheeh, and compare scíth, Z. 26, sciith, Z. 669: ni confil has sciith lim act rop ar Christ, “death is not a burden to me if only it be for Christ.”

615-621. *Tinnisnech* (O'R. tinneasnaeh), “speedy, hasty.” 617. *Nemhtindisnech*, “unspeedy, unhasty.” 616. *Salach* (salacious, lustful), perhaps borrowed from salax, root sal (sal-io, ἄλλομαι, for σάλλομαι). Salach subsequently glosses sordidus, dirty = W. halawg, cf. halou, gl. stercore, Z. 1095 (the man's name Cennsalach, gen. sing. Ceinnselich, Book of Armagh, 18 a, 1, comes from cennsal, imperium), and hence would seem connected with O. H. G. salo, not clear, troubled, Fr. sale. 618. *Suirgech*, gl. proeius, wooer (in O'R. suireach), perhaps connected with στοργή, στέργω; cf. serec, amor, W. serch, with the *s* preserved (*st* at the beginning of a word in Welsh, as a rule, loses the *t*, not the *s*). 620. *Gortach* (gl. famelicus, famished, starved), O. Ir. gorte (famine), a fem. iâ-stem, Z. 1006 = gardh-ti-â, Skr. r. grdh (avidum esse). 621. *Fiar-súilech* (if I read the word aright), gl. strabonus, squint-eyed; fier, crooked = W.

gŵyr. Bepp may be right in comparing fier with Lat. *vârus*, Skr. *vakra* curvus, flexuosus. So Gaulish mâres seems Gr. *μακρός*.

625-629. *Tengtach* (gl. *linguōsus*), dótengtach (leg. dothengtach?), gl. *bilinguesus*, hypocritical, double-tongued, from *tenge* (tongue), gen. *tengad*, *v. supra*, which, from these adjectives, would seem to have been a t-stem. 626. *Dércach* (leg. *déircach*?), charitable, from *déire*, alms, deserter (amer), Z. 78. 628. *Briathrach* (gl. *verbosus*), from *briathar* (word), a fem. û-stem. 629. *Sbegach* (ζηλωσσος, elinguis, not glib of tongue), not in O'R.

630-634. *Fonamaideach* (gl. *ridiculosus*, facetious, droll), O'R. has *fanamhad*, ridicule, and *fonamadach*, which he translates by "contemptuous;" "making game," is, O'D. tells me, the meaning now attributed to the word; cf. Eng. *fun*? 631. *Failgeach* (gl. *egenus*, needy, indigent). 632. *Casta* (gl. *crispus*, curled, crisped), from *casaīm*. 633, 634. *Slán* (gl. *sanus*) *eslán* (gl. *insanus*), have been connected, *supra*, with W. *llawen*.

635-639. *Edmur* (gl. *zelotypus*), O. Ir. *étmar* [= Gaulish *Iantumarus*, Glück, 78], from *ét zelus*, Z. 22, *aet*, Z. 343 (fern *ét* fri *saibastalu darmchensa*, "vestra æmulatio pro me contra pscudeapestelos," Z. 607, Skr. r. *yam(niti)*? 636. *Dluith* (gl. *densus*), an *adjectival i-stem*; glosses *dense* in Gild. *Lorica*. Z. seems to have mistaken for the adj. *dlúith* the subst. *dlúthe*, wrongly rendered "apertus" in Z. 30, notwithstanding his glosses contain *tri beulu dlutai*, gl. *fixis labris*, Z. 1015, *dluthe* in *tinf[id]* *donaib censo[naib]*, Z. 1021; literally, connexion (coherence) of the aspiration *te* [i. e. with] the consonants (in  $\chi$ ,  $\theta$ ,  $\phi$ ). *Dlúithe* also means a chink: *huand dlúithi seim*, gl. *temui rima*, Z. 261; and cf. *dlúth*, gl. *stamen* (the warp in a loom), Z. 30; *tre chomdluthad*, gl. *per synæresin*, Z. 985, *rundlúth*, gl. *densaverat*, Z. 435. 637. *Goirt* (gl. *acidus*), perhaps connected with the verb in "ma *gorith* lech cith in e chuis nu in e laim," which Z. renders (p. 1006) "si delet locus vel in ejus pede vel in ejus manu." 638. *Ballach* (gl. *urbiculatus*) is now not "rounded, circular," but "freckled," from *ball* (spot). Cf. W. *ball*, "eruptien, plague." In Z. *ball*, a masc. a-stem, always means *membrum*, and agrees in form, declension, and gender with *φαλλός*. 639. *Slemain* (gl. *lubricus*, slippery, smooth), an adj. i-stem: a sister-form, of the a-declension, is *slemon*, which occurs in a marginal gloss on the Lib. Hymn. copy of the Altus Presiter; nem. pl. neut.: *is airi asbertar étrumma*  $\gamma$  *slemlna* *huare* *nád techtat tinfed*, Z. 1022 (i. e. therefore are they called light and smooth, because they have not aspiration); *slemlna*, gl. *levia*, Z. 737, *slemon* = W. *llyfn*, fem. *llefn*. Cf. N. H. G. schleifen, Eng. *slip*.

640-649. *Fairsing* (gl. *amplus*, spacious, roomy), *farsinge*, the subst. from this, occurs in Lib. Hymn., 5 b, Colman's Hymn, line 43, as a gloss on *lethu*:—

Robhem cen es illethu la aingliu imbhithbethu.

May we be without age, in space<sup>1</sup>, with angels in eternal life!

641. *Luathgairech* (gl. *nervosus*), generally means “rejoicing,” “exulting,” from *luath* (swift), and *gáire* (joy), W. *gware* (play). Here it seems equivalent to energetic, vigorous in expression (*quis Aristotele nervosior?* Cie.). 642. *Dealbhdha* (gl. *formosus*), O. Ir. *delbde*, from *delb* (*forma*, *figura*, *imago*, *paradigma*), fem. W. *delw*, Z. 99, and cf. *doilbhidh* *figulus*, Z. 987, *indoilbhidh*, gl. *figurate*, Z. 984, *delbud* (*figmentum*), Z. 768, leads one to think the root **DAL** which is, perhaps, etymologically connected with Lat. *forma*, Skr. r. *dhr.* 643. *Uchtard* (gl. *strumosus*, wenny) rather seems “high-breasted,” from *ueht* and *ard.* 644. *Craessach*—645. *Fésógach*—646. *Gaethmar*—648. *Milech*, all from nouns noticed, *supra*. 647. *Bronnmar*, from *brú*, gen. s. *bronn*, W. *bru* (womb): a dimin. from *brú* occurs in the dat. sing.: his *bronnait* (gl. *infra ventriculum*), Z. 593. 649. *Snethach*, leg. *snedhach* (nitty), W. *neddog*, is interesting, furnishing, as it does, a hint as to what must have been running in the heads of the European Aryans at an early period, for *sned*, Z. 1126 (W. *nedd-en*, Bret. *niz*) is Slav. *gnida*, Gr. *κόνις*, *κόνιδος*, N. H. G. *nisse*, Lith. *gli(n)da*, Lat. *le(n)s*, *le(n)dis*.

650–653. *Coisinech* (if I read the word rightly) means, I presume, taking short steps, going pedetentim, step by step, slowly. 651. *Croindtilli* is probably a blunder for *crointselech*, an adj. formed from *crointsaile*, phlegm, spittle, derived by Corm. from *grant* (grey), and *saile* = saliva. 652. *Gerbach* (gl. *rugosus*, wrinkled, shrivelled) is now “scabby.” 653. *Bocoidech* (gl. *maculosus*, spotted), leg. *becóidech*? from *bocoid*, a spot, O’R.

654–659. *Anmach*, from *anim*, v. *supra*. 655. *Clúmar*—656. *Michlúmar*, from *clú* (gl. *rumor*, Z. 68, also *fama*), W. *elyw*; cf. Slav. *slovo* (*verbum*, *sermo*), *slava* (*gloria*), Gr. *κλέφος*, Skr. *çravas*, *rumer*. The W. for *famesus* is *clodfawr* = *clotomáros* (the O. H. G. *Hlodomár*, Glieck, 81); cf. with *clod*, Ir. *cloth* (*fame*, *praise*) = *cluta-s*, Gr. *κλυτός*, Lat. *in-clytus*, Eng. ‘loud;’ Ir. *eluas* (*ear*) = W. *elust* (cf. Eng. ‘list’). The root reduplicates in Celtic. Thus in Irish: *rot-ech-chlad-ar* (hears thee), Z. 496; *echluista i. noeluinfithe* (audited erit, Brehon Law gloss). And in Welsh: *eigilif* (*audivi*), Z. 420 = Skr. *çuçrâva*. 657. *Breallach* (gl. *spadosus*) I cannot explain with any certainty; *spadosus* is, perhaps, a med. Lat. adj., from *spado* (*σπάδων*), an impotent person. 658. *Prebach*, kicking (*preabaim*, I kick, O’R.). Is *retrocusus* for *cal-*  
*citrosus*?

<sup>1</sup> Perhaps we should rather translate “in greatness,” “in grandeur;” *lethe* and *fairsinge*, like *ampli-tudo*, may well have attained to this secondary signification.

citrosus? or a barbarous hybrid from retro and the Irish *cos* (= coxa), leg from knee down, foot? 659. *Geal* (white), O. Ir. *gel*, *v. supra*.

660–669. *Tegaisge* (gl. *doctus*), *tecoisce*, gl. *doctior*, *infrà*: cf. *sochoise*, gl. *docibilem*, Z. 832; *cose* (*institutio*) Z. 53; *cossec*, *ib.* 61; *coscc*, *ib.* 78: *coscitur* ind fir et *doirbertar* *foréir dæ*, “the men are taught and brought under the will of God,” Z. 618. I know not if O. Ir. *éoese* (*habitus, forma*), Z. 832, 235, or W. *dangaws*, demonstration; *arddangos*, to demonstrate, be connected with this word. 661. *Maith*, good, O. Ir. nom. pl. *maithi*, Z. 883 (an i-stem), W. *mad*; cf. the Gaulish name *Teutomatus*. 662. *Olc* (bad), n. pl. masc. *uile*, *uilec*, Z. 252; acc. pl. masc. *uleu*, Z. 457. In the nom. and acc. pl. neut., when followed by *sa*, this adjective drops its proper termination: *inna olc-sa*, Z. 354, 676. 663. *Mór*, O. Ir. *már*, *mór* (W. *mawr*), great = *μακρός*? (the guttural was lost even in Gaulish; cf. *Virdomarus*, *Brogi marus* [W. *bro*, country], *Segomaros* [Skr. *sahas*, strength], *Iantumarus* [Ir. *étmar*], *Nertomarus* [Ir. *nertmar*<sup>1</sup>]); cf. *μέγας*, *mag-nus*, Skr. *mah-at*, for *maghánt*, Goth. *mik-ils*, *μεγάλον*. 664. *Beg* (small), O. Ir. *becc*, W. *bach*, cf. Gaul. “*Becco Mocconis fil.*,” Z. 77. 665. *Solus*, *v. supra*. 666. *Taithnemhach* (gl. *candidns*), from *dò* + *aith* + *nemh*; cf. W. *ednyf*, *ednyw* (purity, vigour), with which we may, perhaps, connect *Adnamatius*, *Namatius* (Glück, 39), *namhain*, and *Namnetes* (Glück, 140). 667. *Sanntach* (greedy, avaricious, covetous) occurs in Z. 78, from *sant*, with which Z. wrongly compares the Gaulish tribe-name *Santones*, for W. and Bret. *chwant* (*invidia, desiderium*) points to an Old Celtic *svanataka*. Cf. *Suanctes*, *Consuanetes* (Glück, 28, 64). 668. *Dingbala* —669. *Midingbala* (worthy, unworthy), I can in nowise explain, unless, indeed, *dingbala* be from *do-ind-gabál* (*acceptabilis*).

670–674. *Imdha* (gl. *multus*), in Z. 75, *imde* (*multus, abundans*) = *ambitias*, *imda*, gl. *opulentus*, *ib.* = *ambitvas*? cf. *Ambitui*, a Gaulish tribe-name; *imbed* (gl. *ops copia*, Z. 75), all from the prep. *imm*, W. *amm*, Gaulish *ambi* (*circa*) = Lat. *amb*, Gr. *ἀμφί*, Skr. *abhi*, Eng. *um* (in umstroke = circumference, Fuller), which has often an intensive meaning. 671. *Glan* (*purus, mundus, clarus*), mod. W. *glân*, with inorganic lengthening of the vowel (Glück, 187, justly compares the Keltic river-name *Glana*), act *ranglana*, gl. *siquis emundaverit sc*, Z. 454, *gлantar as* (*eliditur*, Z. 985), *bóí ní roglante and*, Z. 1060; cf. Eng. *clean*, N. H. G. *klein*? 672. *Teire* (gl. *rarus*, whence

<sup>1</sup> Curiously enough, we find many O. German names formed with this adj. and identical with Celtic appellations, e. g., *Hadumar* (= a Gaulish *Catumâros*), W. *catmor*, *Hlodomar* (= a Gaulish *Clotomâros*), W. *clodfawr*, &c., Glück, 78, 81. So *Hincmar* = Ex-*cincumarus*, *Sigumar*, *Segimerus*, *hod. Siegmar* = *Segomaros*.

whence teirce, *infra* (gl. *raritudo*), thin, scanty. 673. *Beg*, v. *supra*. 674. *Daingen no cruaidh* (gl. *durus*), daingen glosses *firmus*, *infra*, *édaingen* (*infirmus*), O'R.'s daingean, "strong, secure, close;" *isin dun daingen*, Z. 30, "in the strong fort;" *daing-nigim* (gl. *moenio*), Z. *ib.* Apparently donjon, Eng. dungeon, are Celtic words, perhaps cognate with O. H. G. *dwingan*, Eng. *twinge*, tongs, tack (Zwecke): *cruaidh*, "hard, callous, severe," O'R.

675-694. *Fliuch*, moist, wet = W. *gwlyp* (= *vlievas* ?); cf. *fliuchidhecht* (gl. liquor), *infra*, *fluichaide* (humidus, Z. 272; *fluuchaidatu* humiditas, Z. 66; *fluuchaigim*, gl. *lippio*, Z. 65; *fluuchdere*, gl. *lippus*, Z. 65; cf. Corn. *glibor* (moisture) = W. *gwlybwyr* [= Lat. liquor], and O. W. *rogulipias*, gl. *olivavit*, Z. 420. If *fliuch*, *gwlyp*, be, as conjectured, from *vlievas*, we may be correct in comparing the word with Lat. *lippus* for *vlippus* (where *pp* may have sprung from *kv*, as in *ἴππος*, from *akva*, Skr. *açva*), O. Slov. *vlügükü*, humidus. 676. *Dochenélach*, low-born, ignoble; *cenél* genus, gen. *cneuiul* = O. W. *cenitol*, Z. 172. The dat. sing. of *cenél* occurs in the following passage in the Book of Armagh, 17 a, 2, now for the first time correctly printed: Conggab patrice iarnaid puirt indruimm daro .i. druim lias, Fácab patrice adaltae .n. and benignus aainm 7 fuitinse xiiii. annis. Gabais caille lapatrice lassar ingen anfolmithe *dicheniul* caicháin. Baiade and tarési .m. benigni trifichte bliadne, "Patrick afterwards abode at a place [or house—observe the locative of *port*] in Druimm Daro, i. e. Druimm Lias. Patrick left his pupil there. Benignus was his name, and he was thererin for 17 years. Lassar, a daughter of Anfolmid (?), of the race of Caichán, took the veil from Patrick [lit. *cepit velum apud Patricium*]. Threc scores of years was she there after Benignus." 677. *Fada* (long), O. Ir. *fota*, Z. 942; *fote*, Z. 966, n. pl. *bithfotai*, *semper longi*, Z. 824. The subst. is *fot*, Z. 230, gen. *fuit*, Z. 66. 678. *Cumair* (short, brief), O. Ir. *cumbair*, whence *cumbre* (*brevitas*) ar *chumbri*, Z. 1074; cf. W. *byr*, Lat. *brevis*. 681. *Firénach*—682. *Ainfirénach* (just, unjust); cf. *fírián* (verax, justus), Z. 115, &c.; gen. pl. *hignimaib fer firean* (Patrick's hymn), *frianugud* (justice, justification), Z. 53, 346; *frianigedar* (justifies), Z. 445. Cf. W. *gwirion*, from *gwir-iawn*: *iawn* is "equity," "just," "meet;" cf. O. Ir. *án* ("wealth," nom. pl. and gen. pl. *ane*, dat. pl. *áni*, acc. pl. *anu*, Z. 934, a masc. u-stem), with which Dr. Siegfried is inclined to connect the Zend *yâna* (see Haug, *Die Gáthás*, p. 42). 683. *Brén* (gl. *fetidus*), *brénaim* (*puteo*), *bréntu* (*foetor*), Z. 1085; cf. W. *braen* (rotten), *braenu* (to moulder); perhaps connected with *braigim pedo*, Z. 431, the *g* being lost before *n*, as in the instances quoted *supra*. 684. *Salach* (gl. *sordidus*), v. No. 616. 688. *Tempoll*, from *templum*, as—689. *Taiberne*, from *taberna*, and—691. *Reilic* (gl. *simitherium*, a cemetery), from *reliquiae* (observe the hard

*c* = *qv*, as in *mac*), gen. sing. *timchell na rclgi*, “round the cemetery” (Leab. Breacc. cited Lib. Hymn. ed. Todd, 31). 693. *Adhlucadh* (gl. sepulchrum), *Adhlacad* (gl. monumentum), *infra*, No. 759, are etymologically obscure to me. Can they be a corruption of *adnacul* (sepulcrum), Z. 731 (*i slctbi adranact cremthann*, “C. was buried in Sletty,” Book of Armagh, 17 b)? with which, perhaps, *vēkvs*, Zend. *naçu*, Skr. *r. naç*, “to die,” Lat. *ncx*, *nox*, Ir. *nocht*, may be connected. 694. *Edail* (gl. lumen), O’R. *cadail*, leg. *éadail*, W. *ennill* (masc.) = *antalli?* (gain, profit, acquired wealth). Gael. *eudail*, “treasure,” cattle, *feudail*, “cattle,” “herds,” (with inorganic prefixing of *f?*).

695–699. *Mirbail* (gl. miraculum, wonder), an i-stem, acc. pl. *dogni* in *noemog-sa na mirbili mora* (this holy virgin performed the great miracles), Leabhar Breacc, cited by Dr. Todd, Lib. Hymn. 65. This word is taken from *mirabile*. 696. *Bachlog* (gl. monaculum, i. e. monaculus?); should we read *bachlög*, and is this a playful dimin. from *bachal* = *baculus*, crozier? Or is this word connected in meaning with *bachlach* (famulus), *supra?* and is *monaculum* a contemptuous word for servant, slave, a meaning often attributed to *manach* (monachus) in Irish, as will be seen from a note on S. Hilary’s hymn in Dr. Todd’s ed. of Lib. Hymn. 699. *Diner* (gl. jentaculum), from the English *dinner*.

700–708. *Criathar* (gl. cribrum, sieve) = *crêtara*, Corn. *croider*, Bret. *krouczer*: glosses cerebrum in Z. 22 (the scribe having obviously mistaken cerebrum for cribrum): Skr. root *kṛi*, to pour out. Cf. *κρησέρα*, Benfey, G. W. ii. 171. 701. *Muilind* (gl. molendinum), *Muileand* (gl. pistrinum), *infra*, No. 711, *mulenn* (gl. pistrinum), Z. 740, is probably, like W. Corn. and Bret. *melin*, from the Latin *mōlendinum* (*mōlo*); cf. *muilneoir*, a miller, O’D., Gr. xxxiv. Though the word for mill may be a foreign word, the root is certainly in Celtic: cf. Ir. *meilim* (I grind), W. *malu* (to grind); and cf. *μύλη*, O. H. G. *muli*, Lith. *malunas*, Eng. mill. 702. *Garrga* (gl. atrium, hall), said to be “court-yard,” “enclosure” (but read *garga*, and cf. Skr. *gr̥ha*, house?). 703. *Tiradh* (gl. territorium, if this be what our careless copyist had before him), leg. *tíradh* (kiln-drying), for *tirsadh?* *tirme* (ariditas), *tírim* (aridus), both in Z. 1070, gl. 15, *ho tirmai i. eo na b' tirim* (from dryness, i. e. that it be not dry), *tir* (terra), all from Skr. *r. trsh* (tars), to thirst, “ursprünglich offenbar trocknen, vgl. gr. *τέρσο-μαι*. Das goth. *thaursja* ich trockne, euphonisch für *thursja* (und dieses für *tharsja*) stützt sich wie das lat. *torreo* (aus *torsco*) auf die skr. causalform *tarsháyāmir* doubled as in *carr* (*supra*), Skr. *karsha*, “dragging.” 704. *Orlar*, leg. *orlár?* (gl. vestibulum, a fore-court), *lár*, W. *llawr* is solum. Can the *or* be = *παρά*? cf. Ar-morica, *παραλία*, or is *or*

for

for *aur*, and this for *air*, Gaul. *are*, as in *doaurechanim* (gl. *sagio*), Z. 10. 705. *Stocronna* (stirpidivortium, separation of a stock), from *stoc* (stirps)—cf. Corn. *stoe*, gl. *stirps*—and *ranna* (leg. *rannadh*?), a division, parting. Note the assimilation of the first *a* in *ranna* to the *o* of *stoe*, and cf. *ocond*, *ocon*, *oco*, Z. 594. 706. *Cris tribhuis* (gl. *lumbarium*), “belt of the trowsers” (*tribhus*, *v. supra*). 707. *Sgornachan* (gl. epiglotum, the epiglottis): *sgornachán*, says C., is now “a long-necked fellow,” cf. Gael. *sgórnaech*, “throat, neck.” 708. *Crombéol*, gl. *gernonum* (if I read the words rightly), a moustache (cf. with *gernonum* O. Fr. *grignon*, *grenon*, *guernon*, “bart sowohl der oberlippe wie des kinnes,” Diez, E. W. 182, and O. H. G. *granī* (plur.), M. H. D. *gran*, O. N. *grün*, there cited. I know not if there ever was such a word as *granni*, “long hair,” O’R., but it is possible there was, as *grannaidh* (hair) occurs in Gaelic. I have never met *crombéol*, except in the Anglicised form *crommeal* :—

“They tell me the stranger has given command  
That *crommeal* and coolun shall cease in this land.”

S. FERGUSON.

709–719. *Sgeota* (gl. *cartesium*), spelt—710. *Sgéotha* (gl. *sacrilegium*) seems to be a bag or wallet for carrying ecclesiastical books or utensils. C. quotes: *Scóta nan aid-bheadh ar muin ehléirig riachois*, Book of Fermoy, 88 b. b. 711. *Muillcand*, leg. *muileann* (gl. *pistrinum*, a pounding-mill), *v. supra*, No. 701. 712. *Cliathach* (gl. *elastrum*) seems to be an enclosure made of hurdles, from *cliath*, as to which *v. supra*. In Gaelic this word means “the frame of the ribs,” “the chest.” 713. *Tech na merdreach* (gl. *prostibulum*), “the harlots’ house.” 714. *Braiccín* (gl. *redimiculum*, a band, girdle), is, perhaps, a garter (from *braee-a*?). 716. *Bile* (gl. *ventilogium*, a weatherecock, Dief.) seems a blunder; *bile*, so far as I know, has in Ireland only the two meanings: “border,” and “old tree” (such, e. g., as grows by a holy well or in a fort). In Scotland it also means “leaflet,” “blossom.” 717. *Ceis* (gl. *stragulum*, covering, rug, horse-cloth) is the Corn. *peis*, gl. *tunica*, *pows* (*tunica*), Z. 123, *peus* gruee, gl. *toral*, Z. 124, W. *pais*, pl. *peisau*, Z. 1121. Cf. *eass-ock*? 718. *Dithen* (gl. *lolium*, darnel), O’R.’s *dithein*, W. *llys dyn*. 719. *Crand glesta*, leg. *glésta* (gl. *plectrum*, the stick for striking the chords of a harp or other stringed instrument); *crand* (W. *pren*), O. Ir. *erann*, has occurred frequently, *suprà*: *glésta*, gen. sing. of *glésadh*; cf. Gael. *gleusadh*, “a tuning,” “act of tuning,” &c. O’R. has *gleusaim*, “I prepare, tune, arrange;” *gléus*, “key or gamut in music.” Cf. W. *glwys*, “pure, pleasant.”

720–724. *Teine creasa* (gl. *igniferium*), fire of [the] girdle, i. e. flint-steel-and-tinder; as to *teine* (MS. *teinf*), *v. supra*, and compare Zend *tafnu* (hot) ex *TAPNU*, as Ir. *suan* (sleep), W. *hun* is from *SVAPNA*; *creasa*, gen. of *cris*, which occurs *supra* in

*cris* tribhuis, gl. lumbarium. 721. *Dubhradan* (gl. scrupulum), leg. dubhradán? I have never met elsewhere; perhaps it is a dimin. of dubhradh, "shade, eclipse," O'R., and may mean "trouble," "anxiety," figurative meanings of scrupulus, properly a pointed pebble. 722. *Tuairgin* (gl. terctorium, i. e. tritura). The O. Ir. verb and subst. occur in Z. 853: *dofuairee* (*triturat*): ar is bés leosom in daim do *thúarcuin* ("for it is a custom with them for the oxen to thresh"); and pistor is glossed by *fer* dénma *bairgine tuarcain*, *dofuaireitis* inna grán la arsidi, "a man who makes bread [lit. a man of making of bread] by pounding: among the ancients they used to pound the grains;" and *tuarcun* glosses *tribulatio*, *comthúareon*, *contritio*, Z. 738. 723. *Cluain gabála* (gl. herbagium): *cluain*, of which the dat. occurs in Z. xxxii. hi *cluain* mac-cunois, is a meadow, a lawn, in Scotch Gaelic also "a bower," = clôni, W. *clyn*, "brake," "thicket:" cf. *Cluniacum*, *hod. Clugny*; *gabála*, gen. of *gabál* (*capere*, *captio*), and *cluain gabála* is, according to C., an Irish legal term for "an appropriated field, a field not held in common." 724. *Caire* (gl. caldarium, "a vessel containing warm water for bathing"), W. *pair* (*caldron*), Corn. *pêr*, Fr. *pair-ol*, generally means caldron (as in *Coire Breccáin*, Corm., now *Corryvreckan*). It also means "a hollow or cul de sac in the mountains," Reeves, Vit. Col. 88, where *Coire Salchain* occurs, and in this sense has been adopted into the English language as "corry;" *coire* = KAKRIA OR PAKRIA, r. KAK, PAK (No. 240, *supr'd*), as *dér* = ἀκρη, Goth. *tagr*; *fiar*, W. *gŵyr* = *vakra*, *várus*; *sár* = Skr. *çakra*, Lat. *sacer*; *már* = μακρός.

725-729. *Longport* (gl. castrum), leg. *longphort* = W. *llongborth* (ship-harbour); *longport* glosses *sosad* in H. 3, 18, p. 523. It is not easy to see how its elements—*long* ship (*v. supra*) and *port* (a house, place, harbour)—can when combined express the idea of castrum. *Port*, gen. and loc. sing. *puit*, dat. sing. *purt* (Lib. Hymn. ed. Todd, 13) is, perhaps, connected with Zend *peretu*, Eng. *ford*. Dief. G. W. ii. 365. 726. *Mainister*, gen. *manestrech*, Z. xxviii., from *monasterium*, but with a remarkable change to the *e*-declension. 727. *Fortacht* (gl. suffragium), here "a favourable decision;" cf. *fortachtid*, gl. *fautor*, Z. 766, 845; acc. s. *fortachtain*, Z. 270, a fem. n-stem, generally "assistance." The verb occurs in Leab. Breacc (cited by Todd, L. H. 65), is *hí fortairess da* [leg. *dona*, *dna?*] *each oen bis cumca ocus in guasacht* (she it is, then, that helps every one who is in anguish and in danger); *fortacht*, Z. 195: *eo fordumthésidse*, "that ye may help me," Z. 335: *fortiag* (gl. *conniveo*), Z. 438. 728. *Proindtech* (gl. refectorium), and—729. *Codaltech* (gl. dormitorium), are, respectively, compounds of *tech*, house, with *proind*, W. *prain*, from Lat. *prandium*, and *codal*, whence *codlaim*, I sleep, O'R. The O. Ir. *contul* (?) *dormio* (*ma conatil si dormis*, Z. 1053, *contuil* each *úadib* *forsét*, Fiacc, 31) appears connected with this.

*Proindtech*

*Proindtech* (spelt *praintech*) occurs in the Book of Armagh, 18 b, 1 : airm ifuirisitis in toree arimbad and furruimtis *apraintech*.

730–739. *Speilp* (gl. coopertorium, i. e. cooperimentum? coopereulum?) is explained “a belt, armour,” by O’R., but by C. “a girdle or swathe of linen.” 731. *Tunna* (gl. dolium, a large jar), exactly O. Norse tunna, is “a cask” in O’R.; hardly a Celtic word; cf. W. tynell, Corn. tonnel, Bret. tonel, French tonneau, M. H. G. tonne, Eng. tun, &c. 732. *Seiche* (gl. corium), “a hide, or skin,” O’R., Gael. *seiche*, *seich*, *seic*. 734. *Intlecht* (gl. ingenium), in O. Ir. intliucht, int̄slieucht (= andeslicetus?), intellectus, sensus, Z. 42, 849, 230, gen. intliuchta, Z. 63: sliucht, Z. 970, a masc. u-stem, compounded with the prep. ind (= Gaulish ande) which aspirates, and the *d* of which becomes *t* before aspirated *s*. 735. *Sendis*, old age, from sen (old) = sena-s (Gaulish Seno-magus, Zend. hana), and áis (age), a masc. i-stem, which Ebel would connect with Skr. áyus, but this would be a solitary instance of the preservation of an original final *s*. Áis, perhaps, stands for áissi-s ex áivs-i-s: cf. O. W. *in ois oisoudh*, the mod. W. yn oes oesoedd, Z. 298: Corn. huis. 737. *Loscad* (gl. incendium, burning); dat. sing. do *loscud*, Z. 768, loisedib (gl. essis), ib. forloisethe (gl. igne examinatus), Z. 845; cf. Corn. lose (arsura, ustulatio), W. llosg, Bret. losk. 738. *Martra* (gl. martyrium), like *martir*, a martyr, Colm. 19, W. *merthyr*) is a foreign word. O. Ir. martre: filus trechenclæ *martré* daneu admiriter ar cruich du duiniu<sup>1</sup> mad esgre baan martre oeus glas martre oeus dere martre, “now there are three kinds of martyrdom which are considered as man’s cross, that is to say [lit. if thou sayest], white martyrdom, and green martyrdom, and red martyrdom,” Z. 1007; dul *martré* tarfareennsi, Z. 618, “to suffer martyrdom for your sake;” hence *martré* appears to be a fem. iâ-stem. 739. *Taile* (gl. salarium, wages), cf. W. *tal*, pl. *talion* (payment), τέλος, τελέω.

740–744. *Soiler* (gl. solarium, sun-dial? house-top? Germ. söller), Corn. soler (Z. iii.); solarium is glossed by solam in Z. 733, which looks a genuine Irish word, and gives a favourable idea of the material civilization of the Irish ecclesiastics in the eighth and ninth centuries, especially when we consider their native words for napkin (*lambrat* bís tar glúne, gl. mappa, gl. mantile, i. e. a napkin that is over the knees, Z. 613; *lámbrat* (gl. gausape), Z. 820), for canal, or, perhaps, water-pipe (*lóthur*, gl. canalis, lothor, gl. alveal, Z. 744, for bath: *fothareud*, Z. 893, *infra* *fothragad*); but, above all, for usury (*fogbaidetu* for *fogaibhethetu*, Z. 844). 741. *Seallad* (MS. *seall.*), (gl. sellarium) a pantry, *séalladh*, “a eell, O’R. 742. *Groigh* (gl. equitum), a stud of horses, Gael. *greigh*, s. f., an i-stem = gragi-s, cf. Lat. *greg* (*grex*), W. *gre* (herd, stud).

<sup>1</sup> Lit. are counted for a cross to a human being: glas = glasta: cf. *glastum*, woad.

stud). 744. *Muinél* (gl. *collum*, neck), Gael. *muineal*, gen. *-eil* = W. *mwnwgl*; cf. *muinde*, gl. *collarium*, *muinntore*, gl. *torques*, Z. 764, where is also *muinæ*, which I suspect is a misreading or misprint for *muince* (necklace); cf. *mong*, W. *mwng*, mane.

745-749. *Druim* (back, ridge): gen. sing. *drommo*, dat. *druimm*, occur in the Book of Armagh, 17 *a*, 1: *Issí inso coibse fétho fio γ aedocht dibliadin rembas daú dumanchuib drommo liás γ dumaitib callrigi it[er] crochaingel γ altóir drommo liás nadconfil finechas fordruimm leas act cenél fétho fio ma beith nech besmaith diib bescráibdech beschuibsech dinchlaind manipé duécastar dús inétar dimuintir drommo liás l. diamanchib Maniétar dubber décrud dimuintir pátrice int . . . [“This is the communication of Féth Fio and his bequest, two years before his death, to the monks of Druim Liás and to the nobles of Callrige, as well the chancel as the altar (i. e. as well the laymen as the clerics) of Druim Liás: Let there not be *finechas* (inheritance of kindred, *fine*?) on Druim Liás (i. e. let it not devolve according to the law of *finechas*) but the race of Féth Fio, if any one of them be good—if any one of the clan be pious and decent. If there be not, let it be seen if there be one of the family of Druim Liás, or of its monks. Unless one be found, place a member of Patrick’s family into it.”] *Druim* occurs in Z. in composition with the numeral *nóin* (9): *mochoe noin-drommo*, “Mochoe of Nendrum” (Nine-ridge), now Mahee Island, in Strangford Lough (Todd, L. H., 100). 746. *Ceilebradh eoin* is “a bird’s warbling,” *ceilebradh*, from *celebratio*: the verb *ceilebraim* means “I bid farewell;” *lase celebirsimme* (gl. *cum ualefecissemus*), Book of Armagh, 184 *b.*; *ceileabhar*, “chirping like birds,” O’R.; *coin* gen. sing. of *én* (Z. 82: gen. *indeiúin*, Z. 24) = *atina*, W. *edyn*. Cf. O. W. *etn-coilhaam* (gl. *auspicio*), Z. 130; *atinet* (*volucres*), Z. 169; Corn. *idne* (*auceps*), Z. 784. Has an initial *p* been lost by these words, and dare we compare (with Dr. Siegfried) *πέτομαι*, *πετερνά*, Lat. *penna* (for *petna*—W. *adan*), Eng. feather (O. W. *eterinn*, *avis*, singularis, Z. 300: *atar*, *aves*: collect. *ib.*). *Crand tochartaigh* is “a reel;” cf. *tocharaim*, “I wind up, I reel,” O’R., Gael. *tachras*, “winding, act of winding yarn;” *gyrgyrium* (if I read the word rightly—in Med. Lat. generally *girillus*) seems formed by reduplication from *gyrare*. (See Pott as to this word, Zeits. i. 309.) 747. *Inchinn* (gl. *cerebrum*), the brain, Gael. *eanchainn*, W. *emennyd*, Corn. *impinion*, Bret. *empenn*: gen. *inchinne*: La sodain dolléci dia feraib fidchilli don techtaire com boi for lár a *inchinne* (*Táin bó Cuailgne* in the *Lebar na Uidre*), thus rendered by O’D., *Lebar na Cert. lxiv.*: “With that he cast [one] of his chessmen at the messenger, so that it pierced to the centre of his brain:” *inchinn* is an i-stem, from *in* (= *ande*?), and *cenn*, head. The word is formed like *ἐγκέφαλος*. 748. *Stol*, leg. *stól* (gl. *seanum*, i. e. *seamnum*),*

seamnum), W. *ystawl*, fem.: both, no doubt, from Eng. stool, A. S. *stól*. 749. *Firmamint*, like Corn. firmament, W. *fjurfafsen*, of course from firmamentum.

750–758. *Mir plue*, gl. rubigorum, is altogether obscure to me. Possibly it may mean “the (top) red part of the cheeks.” Cf. Gacl. *mir*, “the top or summit;” *plue*, *pluie*, *ploc*, “cheek,” O’R. 751. *Luach fainnéisc*<sup>1</sup> (if I read the last word aright) is “reward of information;” inventorium from invenio, in the sense of discover (“scis, Pamphilam mcam inventam civem?”). 752. *Innarbad* (gl. exilium), for indarbad; cf. indarpe (ejectio), Z. 591, gen. -pi, dat. -pu, Z. 246; indarbad expulsus est, O’D. Gr. 291; isan *indarbe*, gl. in repulsam, Z. 247; aren *indarbe* analchi ood (that he banish vices from him), Z. 1003; tre *indarpae*.de. asin mascul (per ablationem syllabæ *de* a masculino), Z. 848; nachimr’indarpai-se quod non me repulit, Z. 848; nachitr’indarpither (ne sis exheredatus); *innarbar* hires dam trí drochgnimu, “Faith also is banished by evil deeds” (note the assimilation of the *d*); the *ind* (Gaulish ande, Skr. adhi) here signifying motion from something (Z. 848), which something is, in the present instances, arbe, orpe, heritage (gen. *orpi*), Z. 234, a neut. ia-stem, which = N. H. G. erbe, Ang. S. *yrfe* neut., as in Beowulf, 6093, ed. Thorpe. Cf. also na berat an *erþer* doib, “let them (slaves) not take away what is committed to them,” Z. 458: nomérpímen (me trado, confido), Z. 431: nobirpaid (confiditis) ro *airptha* (commissum est), Z. 7. 753. *Oilemain*, gl. alimentum, root al, as to which *v. supra*. 754. *Airge*, “a herd,” O’R., *v. suprad.* 755. *Tormach* (increase). 756. *Mithormach* (decrease), *tormach*, leg. tórmach = do-for-mac-a, Z. 1051, gl. 26; *tormachtai* (auctor), Z. 766; *tormachtaí* (aucta), Z. 983; dofórmagat (augent), Z. 854; doformagar, *tórmagar*(augetur), dofórmumagddar (augentur), Z. 854. Here again we find the Skr. root mah. 757. *Edaeh* (clothing), O. Ir. étach, Z. 442, étach, Z. 1050, gen. áétig, Z. 857, átich, Z. 1051, a neut. a-stem, as in Z. 235, gaibid immib anétagh mace cóimsa, “put around ye the raiment of sons of mercy.” 758. *Oydhamh* (gl. jumentum, a beast of burthen), lit. young ox; cf. ógbho, leg. ogbhó, O’R.; óg = O. Ir. óc (óclachdi, gl. juvenilia, ocmil (= yavanea-milit), gl. tyro, Z. 60; ocmiledu, gl. athletas, Gildas). Óc = O. W. iouenc, W. *ieuanc* = Eng. young = juvenescus, which shows that our Irish word has not only lost *v* and *n* in the middle of the word, but *j* (*y*) at the beginning. The original is YAVANKA, the *a* in the first syllable being found in the Skr. comparative and the superl. yavishtha, and in *Iáoves*, which Lassen has equated with juvenes. The stem has been recognised by Dr. Siegfried in the O. Ir. comparative óa, “less” (= W. iau = Skr. yaviyáns), and superlative oam (gl. minimus, Z. 286) = W. ieuaf. Z., p. 60,

<sup>1</sup> In the MS., *fainí*, with an oval mark over *ai*, and a mark like a long *z* between *n* and *i*.

60, points out another word in O. Ir. which has lost initial *j*, viz., *aig* (gl. *cristallus*, Z. 60), the corresponding W. word *iâ* (= *yag*), *iee*, and the Breton adj. *yen* (= *yagin*), *iey*, still retaining the semi-vowel. Cf. also *uisse* with Lat. *justus*, from which, however, I do not think it taken. Consider A. Weber's remark (*Ind. Stud.* iv. 398), "yôs for yâvas, from *yu*, to join : cf. Lat. *jas*, Zend *yaos*, in the verb *yaozhdâ*." In other words, such as *ísu* (Jesus), *íee* (*salus*), W. *ieehyt*, *íth* (gl. *puls*, Z. 60), W. *iot*, the *j* has blent with the following vowel, and produced *i*. *Damh* will be considered *infra*, No. 858.

760-769. *Timna* (gl. *testamentum*), O. Ir. *timne* : "is taschide *timne* dée do chomnalnád," Z. 897 ("it is necessary to fulfil God's commandment"). This *timne* is a neut. ia-stem. 761. *Instrumint*, like—766. *Saltair* (gl. *psalterium*) is a foreign word. 762. *Didin* (gl. *tegmentum*), O. Ir. *ditiu*, gen. *díten*, v. *supra*. 763. *Médegud* (gl. *augmentum*), from *méid*, gl. *magnitudo*, *infra*. 764. *Spuirech* (gl. *fragmentum*), from the same root, probably, as W. *ysbwrial*, sweepings, *ysborion*, refuse, *Spruilleach*, gl. *fragmen*, *infra*. 765. *Duillen* (gl. *folium*), W. *dalen*, *deilen*, Corn. *delen*, Bret. *delien*, pl. *deliou*, Gaulish *dula* in *πεμπέδονλα* quinquefolium : *πεντάφυλλον* Ρωμαῖοι κιγκεφόλιον, Γάλλοι πεμπέδονλα [alia lectio πομπαιδονλά] Δάκοι προπέδονλά. Dioscorides, 4, 42, cited Z. 324. Z. thinks that *dula* = *folium*, b-l-at. Celtic *d* may certainly sometimes be = Lat. *f*, because we know that at the beginning of a word the latter often represents *dh*. The double *l* in *duillen* seems due to an original semi-vowel. Cf. φύλλον = φυλλον, fol-i-um. But what is the -en? A trace in Irish of the singulative forms of her Celtic sisters? 767. *Lité* (gl. *pulmentum*), Gael. *lit*, *lite*, is porridge. Cf. W. *llith*, "meal soaked in water." 768. *Uaithne* (gl. *dipodium*, if I rightly read this strangely contracted word, *ff* = *di f*, i. e. two *f*'s) is a kind of rhyme in Irish verse, discussed in O'D. Gr. 418. Our scribe does not seem to have been very deep in Greek, διποδία being "two feet combined into one metre." 769. *Bidhgadh* (gl. *pavementum*), O'R.'s *biodgadh*, "stirring, rousing, startling;" Gael. *biodhgadh*, "a stirring up, sudden emotion."

770-777. *Cai* (gl. *lamentum*, "wailing, weeping") occurs in Corm., but I omitted to note where, also (spelt *coi*) in Lib. Hymn. (fol. 3, a, and p. 72, ed. Todd, where the mark of length is omitted). 772. *Céd* (gl. *centum*), O. Ir. *cét*, Skr. *çata-m*, Zend *çatē-m*, ē-*kaτō-ν*, Lat. *centu-m*, Goth. and O. H. G. themes, *hunda*, *hunta*. Here the Welsh and Bret., as usual, surpass the Irish and Cornish in retaining intact the combination *nt*; W. and Bret. *cant*, Corn. *cans*. In composition *cét* aspirates. Thus Conn *cétaghathach* "100-battled Conn." 773. *Dá* (2), in O. Ir. inflected with dual-endings, nom. *mase*. and n. *dáu* for *dvâv* (originally *dvâm*?), gen. *dá* not

not aspirating = Skr. dvayôs? dat. dib(ñ)<sup>1</sup> (= Skr. dvâbhýâm?), acc. dá for dvâv. The fem. was nom. dí = dvaî, Skr. dve, Lat. duac, gen. dá, dat. dib(ñ), acc. dí. In composition this numeral was dé, which is curious, as the Skr. is dvi, and Gr. δῖ, Zend and Lat. bi-, A. S. tvi. In O. W. dou masc. dui fem. 774. *Tri*, masc. and neut. (3) does not aspirate, having ended in the nom. originally in s; the O. Ir. forms for the fem. of this numeral are teoir, teora, gen. teora (ñ), dat. teoraib, acc. teora. Of these, teoir is obscure to me; teora, teora (ñ), seem to be formed from an extended theme. In O. Welsh, tri masc. teir fem, which last is the mod. *tair*. 775. *Ceithre* (4), I have never met in O. Ir., though cethri occurs in the Lib. Hymn. (a MS., I should say, of the eleventh century). The O. Ir. forms are cethir, masc. and neut. (= W. petuar, Skr. nom. mase. chatvâras, neut. chatvâri, Goth. fidvór), and ce-theora fem. Corm. (We may expect to find a cethoир = W. peteir, Skr. chatasra<sup>2</sup>). 776. *Cúig* (5), O. Ir. cóic = Lat. quinque, Skr. pánchan, Zend. panchan, πέντε, Æol. πέντε, Goth. fimf, Eng. five. The non-occurrence of what may be called a transported n<sup>3</sup> after cóic before vowels and medials (except of course in the gen.) might be regarded as confirming Bopp's assumption that the final nasal in the Indo-Zend pancha-n is a later addition, were it not that the Welsh *pump* nasalises an initial medial, and should therefore, according to Aufrecht, Beitr. i. 105, have ended in n. However, this phenomenon seems quite modern (cf. pump gwraged, 5 women, not pump ngwraged, Z. 325, quoting the Mabinogion, iii. 101), and is probably owing to the influence of the m. 777. *Sé* (6), W. chwech = svecs, originally ksvak<sup>s</sup>, Zend. khsvas, the final s (= Lat. x, Gr. ξ, Skr. sh, Goth. hs) is retained in the ordinal *ses-c-d*,

W.

<sup>1</sup> As in the following examples: for *deib* ñdilib (according to two declensions), Z. 277; in *dib* ñnarib deac, Z. 312 (in 12 [2 + 10] hours); in an *dib* nairechtaib dermaraiib (in their two vast assemblies), Adamnán's Vision, and with the n changed to m before b: Doluid Oengus con *dib* mbuidnib arachend dia marbud (O. went with two troops before him to slay him), Trip. Life of Patrick.

<sup>2</sup> A curious Celtic (Pictish?) form of this numeral is found in composition in the name *Cothir-thiacus*, given to St. Patrick, "because he served four houses (households?) of druids." It occurs in the following passage (Book of Armagh, 9, a, 2):—"Tirechán episcopus hec acripsit ex ore nel libro ultani episcopi cuius ipse alumnus nel discipulus fuit. Inueni .mii. nomina in libro scripta patricio apud ultanum episcopum conchuburnensium sanctus magonus qui est clarus [cf. "Apollioi Granno *Mogorno*"] auctetus qui est [deus bellum—see the gloss on the Lib. Hymn. copy of Fiacc's Hymn, v. 2, where this name is spelt *succat*] patricius cothirthiacus quod seruuit .mii. domibus magorum et empsit illum uons ex eis cui nomen erat miliuc maceboin magus." (See Lib. Hymn. ed. Todd, p. 27.)

<sup>3</sup> Z. calls this a prosthetic n, which conveys an erroneous idea. Irish grammarians call it an eclipsing n. I have, I believe, proved that this n has almost always originally belonged to the termination of the word immediately preceding that to which it seems prefixed.

W. chweched. A remarkable form of this numeral is involved in mó-r-fes-er, seven persons, literally great-six-persons. I incline to the opinion that here, as in the forms fiur, fier (= Skr. svasṛ), above quoted, the *f* was unaspirable, and stands for *sv* (cf. Φεξήκοντα, Φεξακάτιοι, Φέκτος, on the Tabulae Heracl.)—that for this *f* we sometimes find *ph* written (cf. mo *phethar-su* for mo *fehar-su*, urphaisiu, gl. cancer, for urfaisiu); but that there is no good ground for regarding a form like the Gaelic *piu-thair* as ancient.

778–788. *Cruithnecht*, gl. frumentum; gen. sing. *cruithnechta*, Z. 193; *cruithnechtide*, gl. ceritus, Z. 765. 779. *Eorna* (gl. hordeum), barley: here, as in óc (= young), perhaps both *y* and *v* have been lost; and, if we assume the addition of the Celtic derivative syllable -arn-, we may compare Skr. and Zend *yava*, Gr. ξέα. 780. *Méirse* (gl. merciamentum), cf. Fr. *merci*, Lat. *merces*. 781. *Loch*, gl. stagnum = lacu-s, gen. sing.: ótha crích drommo .nit. euglais tamlachtæ dublocho, Book of Armagh, 17 a, 2, a stem in *u*, gen. dual: dún dá *lacha* (Fled dúin nan géd, 80) = lae(u)ás? *Loch* = Lat. *lacus*, Bret. and Corn. *lagen*. 782. *Lemnaeht*, gl. mulsum, i. e. wine mixed with honey (lemnach, gl. mulsum, Z. 777), is O'R.'s leamnachid, "sweet milk," *et sic hodie*. 783. *Medhg* (gl. serum, whey), W. maidd, O. Fr. *mègue*, Germ. *matten*. 784. *Im*, leg. *imm* (gl. butyrum), in Corm. imb (O. W. emmeni, Z. 130, W. *ymenin*, Bret. *amann*). *Imm* occurs in the nom. sing. with the masc. article in a MS. of T. C. D. (H. 3, 18, p. 433), cited in Petrie's Tara, 190: ni ba leghtha intim, "the butter was not dissolved;" gruth  $\gamma$  *imm*, pref. to Secundinus' hymn (Todd, Lib. Hymn. p. 32), "cheese and butter" (gruth = Eng. curd). Gen. sing.: Fecht naile luid rechtaire ríg bretan do chuinchid chísa grotha  $\gamma$  *imme* comuime pátrice, "at another time the steward of the King of the Britons came to Patrick's nurse to demand tribute of cheese and butter."—Trip. Life of Patrick. Dr. Siegfried has acutely suggested that the *b* of *imb* may be for *g* (cf. bó = Skr. gāus, broon [gl. molae, Book of Armagh, 10, a, 2] = Goth. qvairnus, bíu = Skr. jīva), and that the word may, accordingly, be connected with the Skr. anji, ointment, *ungere*, &c. Cf. Germ. *anke*, butter, and see Grimm, Gesch. d. d. Spr. ii. p. 1003. 785. *Uinnimint* (gl. unguentum), seems derived from a Med. Lat. ungimentum, or perhaps from Eng. ointment. Ór, *Airged*, *Luaidhe*, *Sdan*, *Iaran*, have been noticed *supra* (606–610). 791. *Mitall*, from metallum. 792. *Luach lesa* is, says C., "the reward paid by a pupil to his tutor;" fer lesa, he says, is "a guardian." Cf. *leasughadh*, "education," O'R.; Gael. *leasachadh*, improving: *luach* seems a sister-form of ló-g, lua-g, gen. lóge, Z. 432, dat. luag, *supra*. The root seems *lav*, found in Lat. *Lav-erna*, lú-eru-m, Skr. lō-ta (booty, *loot*), λά-τρη-s (hired servant), Goth. lau-n, anda-launi, Curtius, G. E. i. 329. 793. *Bealach* (gl. alministrum)

alministrum) I cannot explain : alministrum is like almunicium (amiee?), Dief. Lat.-Germ. Gloss. : *bealach* generally means "a road," or "a mountain-pass," "defile." *Beoladh* is "anointing." 794. *Srebhan* (gl. *nuehum*, a membrane) : *srebhan* na hinehinne, "membrane inelosing the brain," C.; cf. *sreibnaide*, gl. *membranaeetus*, Z. 765.

795-808. *Soilestar* (gl. *gladiolum*), sedge, flaggers, *fleur de lis*, O'R.'s *feleastar*, *feleastrom*, *seilistrom*, *sileastar*, *seilisdeir*, and *soileastar*! The last form comes nearest to the Lat. *salicastrum*, "bitter-sweet," and if this be the etymon, we should write *sailestar*: W. and Corn. *elestren*. 796. *Sgartach* (gl. *propheticum*) is "roaring out," according to O'D., Gael. *sgairteach* (*elamosus*), from *sgairt* (exclamatio). 797. *Fidhba* (gl. *faleastrum*) is the W. *gwyddif*, "a hedging-bill," O. W. *gudif*, *gudhyf* sealprum, from *fid* = wood, and the root BEN, BE, Z. 44. With *gudif* I should be inclined to compare a word *uudimm*, which Z. gives as a gloss on *lignismus* (a woodman's axe, *lignicisimus*, *Dueange*). But in the facsimile, published by Vieomte H. de la Villemarqué, of the part of the MS. (Bibl. Bodl. 572, fo. 42) from which Z. purports to take this form, it stands distinctly *undimin<sup>1</sup>*. *Maith*, *Olc*, *Taithneamach*, *Geal*, *Dubh*, *Imdha*, *Beg*, *Mór*, have been noticeed *supra* (from 659 to 673). 803. *Buidhe* (yellow), *buide*, gl. *flavus*, Z. 727, an adjectival ia-stem. Such stems were thus declined :—

Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing. N. núa	núa	núa (n̄)	Plur. núi	núi	núi
G. núi	núa	núi		núa (n̄)	núa (n̄)
D. núu	núi	núu	núib	núib	núib
Ae. núa (n̄)	núi (n̄)	núa (n̄)	núu	núi	núi (núe)
V. núi	núa	núi	núu	núi	núi (núe)

And adjectival a-stems were thus declined :—

Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing. N. mall	mall	mall (n̄)	Plur. maill	malla	malla
G. maill	maille	maill		mall (n̄)	mall (n̄)
D. maull	maill	maull	mallai <b>b</b>	mallaib	mallaib
A. mall (n̄)	maill (n̄)	mall (n̄)	maullu	malla	malla
V. maill	mall	maill	maullu	malla	malla

Adjectives agreeing with nouns in the dual are always put in the plural. 804. *Riabhadh*

<sup>1</sup> In the "Archives des Missions Scientifiques et Littéraires," v<sup>e</sup> vol., facsimile No. iv., Paris, 1856.

*ach* (gl. fuscum, swarthy): etymologically obscure to me. 807. *Mesurdha* (gl. modicum), from mensura, with the usual loss of *n* before *s*. Cf. mesraigthe (gl. modestus), Z. 743, O. W. doguomisur (gl. geo, i. e. mensuro), Z. 1076. 808. *Robeg* (gl. minimum), from beg, by prefixing the intensive particle *rō*, *ro* = Lat. pro, Skr. pra.

810-816. *Lus* (gl. porrum) = leek, Corn. les, W. llysiau, "herbs." What (811) *inleman* can be, I know not. 812. *Nem* (heaven) also once *nim*, in Z. ní artu ni *nim* ní domnu ni muir ar noibibriathraib rolabrastar Crist assa chroiech, "neither height nor heaven, nor depth nor sea surpasses<sup>1</sup> the holy words that Christ spoke from his cross," Z.; W. and Corn. nef, Bret. énv: cf. Slav. nebo, "heaven." *Nem* (gen. sing. nime, gen. pl. a choimdui secht *nime!* "O Lord of seven heavens," Oingus)—is a fem. i-stem = nami, perhaps for nabi, originally a stem in *s*, like Skr. nabhas, Gr. νέφος—(*m* from *bh*, as in lám, from r. labh). Original stems in *s* have, with the exception of mí, month, gen. mí, invariably ceased to be inflected according to the consonantal deelension. Thus, clú, "glory" = Skr. ऋवास, क्लेषः. The following have gone over to the vocalie deelension: geine, Lat. genus, γένος: lige, "bed" = λέχος: suide, "seat," Skr. sadas, शोः: corp, Lat. corpus: ueht, Lat. peetus. With the suffix *arn*—hiarn, iarann (Gaulish isarno-), Skr. ayas, Lat. aces. What the *s* in áis, óis ("age," which Ebel compares with Skr. अयुः) can be, is not easy to say, v. *infra*, No. 1071. 814. *Rastail* (gl. rastrum), rastal in Corm., O'R.'s rásdal (a rake), perhaps from the Lat. rastrum; cf. W. rhasgl, O. W. rhasel, gl. sartum, Z. 1093. 815. *Foighi* (gl. epulum), leg. foighdhe? and cf. Z. 1059: leisee na pronn .i. fri fognam gréssieh *foigde*, ad v. "pigrí τῶν prandiorum, seal. in servitio continuo epuli," acc. sing. inn áis déed earas *foigdi* eáich, Z. 457; dat. sing. nírbommar utmuill oe *foigdi*, Z. 481. In the last two quotations foigde seems to have the meaning of the Gaelic *faighe*, *faighdhe*, "begging, a public begging from house to house;" "an asking of aid, in corn, clothing, or other stuff, usual with young persons newly married, or about to stock a farm."

817-825. *Snáithe* (a thread), snáthe, gl. filum, Z. 20; dat. sing. snáthiu, Z. 232; Corn. snod-en, W. ysnoden (vitta), *snood*, W. and Corn. noden, filum, Bret. neud, neuden. Cf. also O. W. notuid, "needle," Bret. nadoz. O. Ir. verbal forms, apparently connected with these words, are: eo atomsnassar (gl. uti ego inserar), Z. 472; insnastis (gl. consuerunt exserere), Z. 452; nach nastad [leg. *nascad*: cf. ronaise, Ir. Nennius, lxxii., Mod. Ir. nasgaim] in eretmeh 7 na coméitged dó, "Let him not bind the believer, and let none accompany him," Z. 599.—1 Corinth. vii. 15. The connexion of these words with Skr. r. nah, Lat. neetere; νέω, Lat. ne-o; νῆθω, ΝΑΔΗ-

no

<sup>1</sup> Lit. [is] over.

no doubt exists, but is not easily made out. 819. *Srian*, a bridle = frēnum, W. ffrwyn, all perhaps connected with the Skr. root dhṛ tenere (see Pott, Zeits. i. 120). But whether srian, ffrwyn, are taken from the Lat., we shall not be able to decide till the nature of initial Welsh *f* is more thoroughly understood. 820. *Adhastar* (halter), O'R.'s adhastair, cf. W. eddestr, eddestl, eddestlawr, a steed. 822. *Fothragadh* (gl. balneum), gen. sing. a eenelæ *fothairethesin*, Z. 893, "this kind of bath," dat. pl. *fothairethib*, Z. 238, an u-stem. 823. *Birur* (cress), Mod. Ir. *biolar*, W. berwr, berw, berwy, Corn. and Bret. heler. 825. *Iffern* (gl. Tartarus), *v. supra*.

826–832. *Inféd fosē* I cannot explain, unless we read *in féd fosclaidh*, "the whistling (sibilus) of a chink;" *féd* = W. chwyth, blast, chwythell, whistling: cf. sétfeth-chaib, flatibus, Z. 856. 827. *Ifearnadha* seems a neut. adj. plur., formed from *iffern* = infernum. 831. *At pill* (gl. pelleus, pileus, πῖλος, hat of felt? But indeed *pill* may be an hibernisation of the Latin *pellis*. *At* is of course from the English *hat* = Lat. stem *cas-sid*, from *cad-tid* (Lottner, Zeits. vii. 180), *v. supra*, *at cluic*. 832. *Ibrach*—if I read the word rightly—(gl. *intimus*) is obscure to me; the only word I know resembling it is *iubrach*, which C. and O'D. say is a wooden drinking-vessel, broad at bottom and narrow at top.

833–841. *Filidhecht*, *v. supra*, No. 1. 834. *Geman* (or perhaps *gemen*, *gemin*), gl. didyma, διδυμα, apparently from Lat. *geminus*, as W. gefell from *gemellus*. 835. *Adhbardacht*, πρόλημα (afterwards glossing *idioma*), πρόλημα, literally "what is taken beforehand," here apparently equivalent to "advantage" (πρόλημα ποιεῖν τινι, "to give one an advantage"), a formation from the prep. *ad* and the r. BAR, Skr. r. bhr (bhar), φέρω, fer-o. 836. *Céirín*, κατάπλασμα, a plaster, probably from *céir*, wax; cf. W. ewyren, a cake of wax. 837. *Foircedal*, gl. dogma, O. Ir. forcetal, forcital (*doctrina*), gen. -til, a neut. a-stem<sup>1</sup>. The verb *forchun*, *forchanim*, *præcipio*, frequent in O. Ir., occurs in Z. 195, 440, fut. part. pass. *foreanti* (leg. *forcanti*), Z. 84; *foreitlid*, preceptor, Z. 85; *forcitalidecht* (magisterium), Z. 771. The root CAN (Skr. çāns, Lat. can-ere, cens-ere, Goth. han-a, καν-ίξω), also occurs in *doarchet*, *doairchet*, *tairchet*, "it was predicted," Z. 468; *doaurchanim* (gl. *sagio*), Z. 440; *foacanim* (gl. *succino*), Z. 440; *doreneanas*, *perspexit*, Z. 856; *isdo fordoneain*, Z. 1060, leg. *iscd* do *fordoncain*, "this is what it teaches us." The root in question reduplicates: *fordubeechna* (-ce-ch'n-a), gl. *qui vos commonefaciat*, Z. 496; *tairchechuin*, gl. *predixit*, *tairchechnatar* *predixerunt*, *ibid.*;

<sup>1</sup> For (the Gaulish *ver-*, as *foirge* is to be compared with *Vergivios*) has been compared with Skr. upari (Ebel, Beitr. i. 309). Sed quære, for Celtic *v* never (so far as I know) is = Skr. *p*. And as Gaulish exhibits no tendency to eject *p*, the theory that *ver* arose from *uari* [u(p)ari] is untenable.

*ibid.*; rochachain, eccinit, Leb. na Cert, 136; doaircehnatar i. rotairnngestar, Brehon Laws, O'D.<sup>1</sup> 838. *Mullach tighe* (gl. doma), mullach (gl. eulmen, *infra*, gl. vertici, Gildas' Lorica), generally means top, summit, head. Here "roof," a meaning which doma has in Ecel. Latin. 839. *Forsgath no ingar* (gl. enigma). I can throw no light on these Ir. words (which I have never met elsewhere), unless we read the first fors-gáth, and connect it with sgáth = shade, shadow, *aὐνύμα* being a dark saying. Cf. furastar (= furasetar?), gl. fuscetur, Z. 472. The Gael. iongarach is "purulent." 840. *Crismal* (gl. chrisma, anointing, unction), a hybrid from Ecel. Lat. ehrisma, or perhaps Gr. *χρῖσμα*. 841. *Monadh* (*νόμισμα*, a coin), from Lat. moneta, generally means "money," whence W. mwñai.

842-850. *Soiphist* (sophisma) is certainly a foreign word, and perhaps involves a blunder. 847. *Nescoid* (gl. *ἀπόστημα* = imposthume, abscess) is nescoit in Corm. Its etymology is obscure to me. 844. *Croindtillé*, v. *supra*, No. 651. 845. *Coindealbh-thadh* (gl. anathema), cursing with bell, book, and candle. 846. *Tadhbais* (gl. phantasma) is O'R.'s tadhbhas, "a spectre." Taidbsiu, a stem in tián (= du-atí-bhás-tián?) occurs in Z. 581, 196, 233, 456, 1016, with the meanings of manifestation, proof.

<sup>1</sup> Other reduplicating roots in O. Ir. are BA (die), behaís, Féilire, 23rd April: rombebe, Z. 496 (where several instances are collected): beba Fiacc, 12. BAR (bear, Skr. bhr) dubbert, "he gave," Book of Armagh, 18 b, 1: atrópert [p for bb] flaith ḡ aitheach insi huile itosuch iar tabuirt baithis dúib, "prince and peasant granted all this immediately after the administration of baptism to them," *ibid.*, 17 a, 2. BU (BHAU), "be:" is airi dorogu dia geinti hore nár'bube la Iudeiu creitem, "for this cause it is that God chose the Gentiles, because the Jews had not faith" (ad v. "quia non fuit apud Judaeos fides," Z. 602): robbu (fuit), Z. 482, is, according to Lottner, an imperfect, and is for ro-bv-u, not (as one would think at first) for a Skr. prababhūva. CANG, "go:" cechaing (.i. roching) Féilire: dacheachaing, "he advanced," Fled d. n. géid 66. CAR, "love:" conchechrat "they will love," Z. 495 (for conchecharat). CLU, "hear," rotchechladar, "hears thee," Z. 496. CLUS, "hear:" cechluista .i. rochlínifithea, O'D. DÁ, "give," adcho-dad-ossa, Z. 852; adcoteda [ad-cont-ded-ae], "he granted," Book of Armagh, 18 a, 1: cf. *Iaprai . . . λλανοιτακος δεδε ματρεβο ναμασικαβο βρατονδε*, in the Nismes inscription (*Rev. Archéol.* 1858, p. 44), translated by Professor Siegfried, "Iartai . . . llanoitacus [Illanoitacis filius?"] dedit Matrihus Nemausicis ex imperio [ipsarum]." GÀ, "go:" bit hé magistir donegat inhi (leg. indí) asindisset a tola feisne doib, Z. 1057, "these are the masters to whom they will go, those who preach their own wishes to them." GAN, v. *supra*, No. 290, note 1. GES, "beseech:" gigestesi dia linn ara fulsam ar fechidi, Z. 496, "Ye used to beseech God that we might endure our tribulations." GRANN, "follow:" adroigegrannatar, "they were persecuted," Z. 496 (cf. ingranted, persecutor, Z. 265; ingrimum ingrimum [in-grann-man-bi] persecutioni, Z. 268; ingramman, ingremmen, persecuciones, Z. 266, 463). STÅ, "stand:" sesaimm = *ἵστημι* for *σίστημι*, Skr. tishthāmi (Zend biṣṭāmi). r. sthā, Lat. si-st o, Bopp, Gloss. 387. Whence is siasair .i. rosaidestar, Brog. 1?

proof. The related verb is also of frequent occurrence: doadbat, tadbat, demonstrat, Z. 852, 360, for tadbard-d; doabdar, taidbadar, demonstratur, *ibid.*; *taidbdid* forn deseire friss, Z. 458, "show your love to him;" *doaidbdetar físi doib*, "visions are revealed to them," Z. 521; an donaidbdem, "when we shall demonstrate," Z. 670; from these forms it would seem that the root was *b-d*. The *n*, however, may represent a later formation (cf. *φα-έ-θω*, and *φά-ος*); perhaps the root *DH* agglutinated.

847. *Coimpert* (*σπέρμα*, seed, semen genitale, offspring), obviously a compound of co-imb-bert (r. bar, Skr. bhr), the *bb* becoming *p*, as in idpart, oblatie, &c. The genitive singular of coimpert, in the sense of "conception," occurs in the following passage from the Wanderings of the Curach of Maelduin, cited and translated in Dr. Petrie's Round Towers, 378: gabais Ailell a laimh lais γ dodatrascair, γ dogni coibligi fria γ asbert an caillech fris: "ni segda," ol si, "ar comruc, ar is aimsir comperta dam." 848. *Adhbardacht*, and—849. *Adhbar* have been already noticed. 850. *Suidheocan*, leg. suidhechan (a seat, bench), an extended form of suide (seat), Z. 60, 140.

851–855. *Cro caerach* (gl. ovile, sheepfold), as to *cro*, *v. supra*; *caerach*, leg. cáerach, gen. pl. of cáera, a c-stem = cárax, *v. supra*, No. 13: cf. cáirchuide, ovinus, Z. 37, 235, and the Gaulish tribe-name, Cacracates, Caerosi. This curious word may, perhaps, be connected with *κριός*. 852. *Proisté* (gl. monile, vel munile, a necklace) is said by C. to mean "a goad, a spikc," which agrees well with the Cornish gloss on monile: scil. delc, leg. delch = Ir. delg spina. Proiste is probably taken from the Fr. *broche*, and this, according to Dicz (E. W. 71), from Lat. *brochus*, *broccus*, a projecting tooth. 853. *Lebhar aithfrind*, a missal, lit. liber offerendæ: *aithfrind*, leg. aiffrind, gen. of aiffrend, now aifrin, from the Lat. offerenda, with change of declension and gender, as scribent, scribend; from scribenda, and legend, gen. -ind, from legenda, Z. 462. 854. *Gredháil*, gl. gredale, i. e. gradale, Eng. grail, "that book which containeth all that was to be sung by the quire at high mass; the tracts, sequences, hal-lelujahs; the creed, offertory, trisagium; as also the office for sprinkling the holy water," Burn, Eccl. Law, ii. 303. 855. *Troibel*, gl. trobiale, i. e. troparium? "the book which containeth the sequences, which were devotions used in the church after reading the epistle," *ibid.* iii. 799.

856–860. *Stuidis* (gl. lectóric, leg. lectoriale), a deriv. from the base of Lat. *studium*, studeo, here, perhaps, having the meaning of the Eng. "lectureship." 857. *Lámtuagh* (gl. manuale), lit. hand-axe or hand-bow, *tuagh* (axe), O'R., tuag nime "arcus ceili," Z. 28. 858. *Leabaid in daim allta* (gl. cubile), lit. bed of the wild ox, *daim*, gen. sing. of dam, ox; dat. sing. daum, Z. 250; n. pl. ar is bés leosom in *daim* do thúarcuin, "for with

with them there is a custom for the oxen to thresh," Z. 853. *Dam* would also appear to mean a deer : cf. the adj. *damde*, gl. *cervinus*, Z. 764 ; but perhaps this is from the Lat. *dâma* (fallow-deer), and we should read *dámde*. I know not if W. *dafad*, pl. *defeid*, sheep, *dafates*, a flock of sheep, can be connected with *dam*. 859. *Corporas*, gl. *corporale*, I cannot explain. 860. *Muir* = Gaulish *môri*, W. and Corn. *mor*, Lat. *märe*, which I cannot think Bopp is right in comparing with Skr. *vâri*, water (Ir. *fual?*). Rather hold with Curtius (Zeits. i. 33) in referring it to the Skr. root *mṛ* (mar), "welche in der bedeutung sterben am geläufigsten, in *μαρίνω* und dem mit e weiter gebildeten marceo die allgemeinere bedeutung des welkens hat (vgl. Skr. *mṛinj*). In Skr. *maru*, die wueste, so-wie in *marut*, wind, tritt noch bestimmter der begriff des verwuestens hervor ; mare bezeichnete demnach das meer als das unfruchtbare, als den tod der vegetation, wie nach der gaugbaren erklaerungsweise *ἀπνύγετος*." Curtius also compares *'Αμφί-μαρο-*s, Lith. *mar-ies*, Goth. *mar-ei*. *Muir* in Z. is a fem. (or neut.?) i-stem (gen. s. *mora*, Z. 1000), as appears from the termination of the adj. agreeing with its nom. pl. in Mora *són nítat lora* [leg. *lóra*] *sidi leu*, which Z. (1000) correctly translates *maria hic, non sunt sufficientia ipsa eis*. But note here, if *muir* be fem., the anomaly of an i-stem passing over to the à-declension in the nom. pl.

861-865. *Maindsér* (gl. *praesepē*) is of course from the Eng. manger. 862. *Uin-neamain* (gl. *ecpe*, onion), Gael. *uinnean*, W. *wynwyn-in*. These forms remind one of the Lat. *únio*, whence Fr. *eignon*, &c., are said to be taken. Perhaps the name of the vegetable is originally Gaulish (*einno?*), which the Romans may have assimilated to their *únio*, "a single large pearl." The word *foltchep* is, I may observe, glossed by barr *uindiuin* (leg. *uinniuin*) in H. 3, 18 (MS., T. C. D.), p. 526. 863. *Lin uisci* (gl. *rete*), fishing-net, water-net, lit. "net of [the] water :" *lin*, gl. *retis*, Z. 25 : ished *insin allinn ingaib diabul peccatores* (gl. *laqueum diaboli*), Z. 1052, "this is the net in which the devil takes sinners." 864. *Sgaraid* (gl. *gausape*), O'R.'s *scóráid*, scároid, table-cloth. 865. *Mil móir*, v. *supra*, No. 428.

866-870. *Machaire* (gl. *tempe*, i. e. feld, anger, awe [aue], Dief.), a field, plain :—

*Adaig dúnn uili mallei*

*Immachaire* (leg. *machairiu?*) *háue Carpri*.—Corm. *Ecces*, vv. 119, 120.

gen. sing. fo *diamraigib* in *macairi* meir minseethaigsin ; *Cogad Gaedil re Gallaiib* (ed. Todd, 76), a masc. ia-stem : Gael. *machair*, gen. *macharach*, s. f. *machaire* *bán*, is still a living expression for a grass-field : W. *magwyr*, "wall, enclosure, field," Bret. *môger*, "wall" = Lat. *mâceria*, "wall, enclosure." 867. *Urlabradh* (gl. *locutio*), Corn. *lauar*, W. *llafar*. Another form of this word is *erlabra*, which occurs in Lib. Hymn. (pref. to the

the Magnificat): *ocus is inti doratad erlabra do Zachar<sup>1</sup>* ("and it was there that speech was given to Zacharias"), and, apparently with a transitive meaning, is an infin. in Patrick's noble hymn: *eluas Dé dom' éstecht, briathar Dé dom' erlabrai lám Dé domm' immdegail* "God's ear to hear me, God's word to plead for me (*erlabraidhe* advocate, O'R.), God's hand to protect me." 868. *Aicecht* (gl. *lectio*), I have never met elsewhere. It seems to occur in the "*Uraicecht nan Eiges*," O'D. Gram. p. lv., but this is, perhaps, a corruption of the Lat. *preeceptum*. 869. *Aera* (gl. *actio*), is a law-suit, pleading, perhaps from the prep. ad, *aith*, and *GAR*; cf. *adgaur*, gl. *consentio*, i. e. addico, Z. 987, *adobragart*, "he addressed you," Z. 838. 870. *Guidhe* (gl. *oratio*), in Z. *guide* is sometimes a fem. iâ-stem; *tri guidi* acc. sing. Z. 258: and sometimes masc. or neut.; *oe du guidiu-siu a dæ*, "in supplicating thee, O God," Z. 346. The verb *guidim* occurs at pp. 55, 993, *guidimse Dia nerutsa<sup>2</sup>* (I pray God for thee), *guidimm vel adjuro* (gl. *testor*), Z. 1050, gl. 21; *nosniguid som* "he asks them," Z. 441. Can this be connected with *gúid* in the gloss *eon dartin do air rogáid dom*, Z. 450, "that I should give him what he asked of me," *rogad* (*rogavi*): 1st pers. plur. pret. act. *rogadammar*, Z. 442, 443; 3rd plur. in Fiacc's Hymn, 9:—

*Gadatar co tissad in noeib, aran imthised lethu*

*Aru tintarrad o chlóen tuatha herenn do bethn.*

They besought that the saint should come, that he should journey far and wide,  
That he should turn the tribes of Ireland from evil unto life;

for the latter forms seem referable to the Skr. r. *gad*, to speak, of which, however, Böhlingk and Roth give no Vedic examples. The W. *gweddi* seems connected with the Skr. r. *vad*.

871–875. *Cumtach* (gl. *constructio*) is generally used in the spiritual sense of edification in Z. (*cumtach n̄ecolso*, Z. 229), sometimes in that of structure, and glosses *fabrateria*, Z. 777<sup>3</sup>. I agree with Z. in regarding the word as a compound, *eum-tach*; the *cum* being a frequent form of the prep. *con*, and *tach* (= *taca*), being radically connected

<sup>1</sup> In the *Leabhar Breacc* this passage runs: *ocus is indte thucad hirrlabra do Zach.*

<sup>2</sup> Observe the so-called prosthetic *n* here: it is nothing but the *n* of the old accensative termination, *dévan*.

<sup>3</sup> In the Book of Armagh: dnbbert Pátricc *cumtach* du Fiacc idon clocc ɏ menstir ɏ bachall ɏ poolire, i. e. Patrick gave a *cumtach* to Fiacc [containing] to wit, a bell and a *menstir* and a crozier and a book-satchel. This cumtach, a neut. a-stem, *aeema* a deriv. from the root of *cum-main*, box, or basket, Lib. Hymn. 3 a, *enimín*, "a little chest or box," O'R. O'D. Gram. 437, derives it "from the verb *comhad* or *coimead* [O. Ir. *coimet* arfuacht, "a defence against cold," Corm. cited O'D. 294] to keep or preserve."

nected with tech (house) : cf. Foirtchernn (Book of Armagh, 16 a, 2) = Ver-tig-erna-s, Vortigern, cuimtgim (gl. architect, gl. construo), Z. 439, comrótgatar, Z. 843. Is this root TAK, in the Vedic *tak-ma-s*, "child," with which Curtius connects τέκ-os, τόκ-os, τέχ-nη, τεῖχ-os, τοῖχ-os, τύκ-os, and of which Skr. r. taksh, to fabricate (whence takshan = τέκτων<sup>1</sup>), seems an intensive. But indeed there are three roots, T-o, T-GH, T-k, the relations of which I am unable to settle. 872. *Remthechtas* (gl. prepositio), see Z. 750; rem, a form of ren (before), and *techta*s, an abstract from techt, venire (cf. W. taith, Gaul. Tecto-sagi, "march-sustaining :" and Skr. and Zend r. tanch, ire). Remthechtas also meant anteposition : alaaili diib hí *remthechtas*; alaili dam it coitchena eter *remthechtas* et tiarmoracht, "some of them are in anteposition ; others also are common between anteposition and postposition," Z. 985. As an infinitive, the word occurs in Patrick's Hymn : Intech dé dom remthechtas, "God's way to come before me." Cf. tairm-*thechtas* (transgressio), Z. 750. 873. *Comfocul* (gl. conjunctio), com + focul : focul dictio, Z. 968, taken from the Lat. vocabulum (foebhul, foevul), which would account for the non-aspiration of the c. Focul occurs in the nom. of the sing., dual, and plural in the following passage, from a fragment of Cormac's Glossary, preserved in the Book of Leinster : *Trefoclae* i. trifocuil bíté ind i. dáfocul dimolud dobrith foreulu indimdergtha dofarci antress (leg. in tress) foccul i. foccul indimdergtha 1 aire; "*Trefoclae*, i. e. three words that are in it, i. e. two words of praise it gives behind the reproach, which makes the third word, i. e. a word of reproach and satire." From which curious definition it would seem that *trefoclae* was a composition apparently satirical, but really laudatory. 874. *Interiacht*, and—875. *Comparáid*, from the Latin. (The O. Ir. words for preposition, conjunction, interjection, and comparison, were remshuidigud, comaccomal, interiecht, and condelgg, Z. 982.)

876-880. *Inntindeach*, like—880. *Coissegradh*, a hybrid from the Latin. 877. *Baramail* (gl. opinio), baramhuiil, O'R., Gael. *barail*, an opinion, conjecture, supposition, apparently a compound of samail, but what *bar* stands for I cannot conjecture. 878. *Togha* (gl. electio), O. Ir. *togu*, a stem in d (or t?) = du-vAGH-ad (or -at?): is dichéin immunn'ordad condan maicc togu, lit. it is long ago we were ordained that we should be sons of election, Z. 475: Gael. *tughadh*. 879. *Dlighedh* (gl. ratio), v. *supra*. 880. *Coissegradh* (gl. consecratio), like W. *cysgriad*, a hybrid from the Latin consecro (the n being lost before s, as usual), O. Ir. coisecrad : Asbert fiacc frisinaingel nan-drigad

<sup>1</sup> Cf. the Gaulish con-tex-to-s (in the inscription of Autun), and perhaps O. Ir. *Tassach* (St. Patrick's artificer) = Tax-aca-s.

drigad contisēd patrice dothoorund a luic leis ɿ dia *choiseorad* ɿ combed húad nuggabad [gg, ɿ = ng, Z. 282] alocc Dulluid iarsuidiu patrice cuffíace ɿ durind alocc les ɿ eut-secar [leg. cu-t-secar], “Fíacc said to the angel that he would not go till Patrick came to measure his place with him, and to consecrate it, and so that it might be from him he should receive his place. Patrick afterwards went to Fíacc, and measured his place with him, and consecrated it,” Book of Armagh, 18 b. 1.

881-885. *Cumdach* (gl. *ornatio*)—so O’R. *cúmhdaigh*, “an ouch, an ornament,” in Z. 1046, *cumtach* bas uisse fri hiriss (gl. *cum verecundia et sobrietate ornantes sc*), “an adornment that is fitting to faith.” 882. *Mughsaine* (gl. *famulatio*, service, servitude), from *mugh*, O. Ir. *mug*, gen. *moga*, a masc. u-stem (= Goth. *magus*), and *saine*, which termination, forming abstract substantives from other substantives, occurs twice in Z. 739, viz., in *cocéilsine* (gl. *societas, céle, socius*), and in *faithsini* (gl. *prophetiae, fáith, propheta*). The termination is probably = -ss-an-ia, st-an-ia. 883. *Ad-halltras* (gl. *fornicacio*), *adhaltras*, Z. 750, a hybrid from adulter. 884. *Comsólás no comairle* (gl. *consolatio*), “consolation or counsel:” *comsólás*, sólás, from Lat. *sólātium*, which the Irish of old probably pronounced *sólātsium*<sup>1</sup>. (N. B.—I doubt if this be a different word from *sólás*, happiness, the opposite of *dolás*, grief, which latter may either be derived from *dolere*, or have been produced on the erroneous hypothesis that the first syllable of *sólás* was the well-known particle of quality): *comairle*, in putting down which the glossarist evidently took *consolatio* for *consultatio*, occurs in Z. acc. sing. *tre dagecomairli*, Z. 826, nom. pl. *ni rubtar gáitha* for *comairli*, Z. 481, “your counsels were not wise,” whence the word appears to be a fem. iâ-stem. The acc. sing. of the airle in *com-airle* occurs in the following gloss (Z. 1060): *arna érbar-thar ochretsit nintá airli armban, ad v. “ne dicatur ex quo erediderunt non-est-nobis animus nostrarum mulierum,”* and the nom. sing. (compounded with *dag*, “good”) in “ban buidich, is sí ar *dagairle*,” Z. 1051, where I suspect Z. should have read *arndagairle*. *Comairlle* (with two l’s), occurs in Z. 51, and he explains it by *voluntas*. I have never found the word with this meaning: but if Z. be correct, we might, perhaps, regard it as = *com-are-valiâ*, and recognise therein (with Dr. Siegfried) the Skr. r. vr (ex VAR), to choose, *wale*, *will*, *velle*, cf. W. *ewyll* (*du-valya*), to will, Bret. *ioul*, Ir. *tol* (*du-valâ*). Cf. *airlam* (*paratus, promptus*), Z. 733: *irlithe* (*obediens*), Z. 766: *irladigur* (*obedio*), Z. 839. 885. *Ainmneachadh* (gl. *nominatio*), a deriv. from *ainm*, a name, declined *infra*, No. 991.

886-890.

<sup>1</sup> C before i, in Latin words, was probably also pronounced ts: cf. *comirsire*, Z. 233 = *commerc-i-ari*, *kommerziren*.

886-890. *Tighernas* (gl. dominatio), W. *teyrnas*, "kingdom," from *tigerne*, as to which *v. supra*. 887. *Geinemain* (gl. generatio), from r. *GAN*, "to produce," as to which *v. supra*, Gael. *gineamhuinn*; cf. Vedic *janiman*, *janman*, "birth." 888. *Certachadh* (gl. correctio), Gael. *ceartachadh* (W. *ceryddu*, corrigere, seems for *cerythu*, and connected with *correctus*); cf. Lat. *certus*. The element *cert* enters into the composition of many words in O. Ir. Thus, *cocert* (*mendatio*), *cocart*, *corrige*, *cocarti*, *emendandum*, Z. xiv.; *conaicertus* (*emendavi*), *focercit deponit*, &c. 889. *Oibriugudh* (gl. operatio), from *obair* (in Corm. *opair*, gen. *oire*, a fem. i-stem = from Lat. *opera* (not *opus*, Skr. *apas*); cf. *oipred*, Z. 80, 476, gen. *oipretho*, Z. 766: dat. (sensu *obsceno*) *oc* *ind oipred*, Z. 593, acc. *amal rongab comadnacul dūun ata comeisséirge act rocretem oipred dæ*, Z. 1040, gl. 15, "as we have co-burial there is co-resurrection, if we believe in the working of God." 890. *Reidhe* (gl. planatio), leg. *réidhe*, leveling, smoothening, from *réidh*, "plain, level, smooth," which occurs in Z. 1067 (with the meaning of "easy"), is *reid* *foglaim* in *besgnai*, "easy is the learning of morality;" and in Colman's Hymn, v. 33:—

Amal foedes in aingel tarslace Petrum a slabreid  
Doroiter<sup>1</sup> dun diar fortacht, rop *reid* remunn cech *namreid*.

As He sent the angel that delivered Peter from his chain,  
Let him be sent to us to help us, let everything unsMOOTH be smooth before us.

Cf. Bret. *reiz*, "aisé, facile."

891-896. *Cestugadh* (gl. castigatio), W. *cystwyad*, is, I suspect, a foreign word, as certainly is—892. *Companthus* (gl. associatio), from *compagan-u-s*; cf. however, O'R.'s *céasnugadh*, which suggests a connexion with *césad* (W. *cystudd*?), *rocéss*, *pertulit*, *passus est*, Z. 434. 893. *Guidhe* (gl. supplicatio), *v. supra*. 894. *Taisbenadh* (gl. monstratio), Gael. *taisbeanadh*, "act of revealing, showing, or disclosing," O. Ir. *taispenad*: ó *ruscaith tra do Sechnall in moludsa do dénam*, luid dia *taispenad* do *patraic*, i. e. "now when Sechnall had finished making this hymn [lit. this praise] he went to show it to Patrick" (Pref. to Secundinus' Hymn, cited from Leabar Breacc, by Dr. Todd, Lib. Hymn. 31); gen. sing. ó *dóchotar imorro icenn taispenta* *ind immuin do griguir*, "when, however, they had done showing [lit. come into the end of showing] the hymn to Gregory" (Lib. Hymn. pref. to Altus Prositor). *Taispenad* for *taipsenad* (*taid-bs-ten-ad*) *v. supra*, No. 846. 895. *Foillsiugudh* (gl. annunciatio), rather *manifestatio*: this word occurs, spelt *foilsigud*, in Z. 16, the gen. sing. *foil-*  
*sichtho*,

<sup>1</sup> Read dorfoiter, i. e. do-ro-foid-ther.

sichtho, Z. 85, foilsigthe, 255, and is derived from *follus*, Z. 664, *folus*, Z. 748, 751, "plain," "manifest." *Soillsiughadh* is, perhaps, a sister-form (*soillse*, light, Z. 51, 257).

896-900. *Comparaid* (gl. *collatio*, cf. *comparit*, Z. 973, W. *cymharu*, to compare), and—897. *Comaineachadh* (gl. *communicatio*), both appear foreign words; compare, however, with the latter *comnahtar*: *aní nad comnahtar dóini trian eene*, "that which human beings do not comprehend (or conceive of) by their understanding," Z. 447, 702: *comain* occurs in *Cormae*, and also in Z. 1050, gl. 18, with the sense of "obligation," "debt." *Comman* occurs in *Fíace's Hymn*, v. 27, with the meaning of "communion," "the Lord's Supper:"—

Anais tassach dif[a]áis, intan dobert *comman* dō:  
Asbert monicfed<sup>1</sup> pátrice: briathar tassaig nírbu g6<sup>2</sup>.

Tassach remained after him, when he had administered the communion to him:  
He said that Patrick would come: Tassach's word was not false.

The cognate W. words are *cymyn*, "bequest, testament," *cymanza*, "congregation" (m = mm). Cf. Lat. *communis* from *commoinis*, Goth. *gamains*, O., M. and N. H. G. *gemein*. 898. *Timthirecht* (gl. *ministratio*), cf. *timthirigh*, *supra*, occurs in Z. 260: *timthrechta* *cacha dúlo* "servitus omnis creaturæ," and also spelt *timthirect*, *tim-threcht*, at pp. 771, 237, *timdirecht* (acc. sing.), p. 777 (do-imm-tir-echt). The root seems *TAR*, Skr. *tr*, to go; compare *ἀμφίπολος* and Skr. *parichara*, "servant," lit. "one who goes about." 899. *Dénamh* (gl. *procuratio*), O. Ir. *dénom*, *dénim*, gen. sing. *dénmo*, Z. 733, means "a doing," "to do" (cf. *dénmusach*, gl. *factor*, *infra*), a stem in *u*. Cf. *denim* (*facio*), Z. 430; *dene* (*fac*), Z. 457; *dened* (*facite*), Z. 458 (*leg.* *dénim*, *déne*, *dénid*); *dénti* (*faciendum*), Z. 473; *denmid*, gen. *denmada* (gl. *factoris*), Z. 766. 900. *Doirbtiugud* (gl. *fictio*), from *delb*, as to which *v. supra*.

901-906. *Eolas* (*peritia*), leg. *eólas*? et *v. supra*. 902. *Moladh* (gl. *adulatio*) *laus*, cf. *molor* (I praise), Z. 444; Bret. *meulet* *landatus*, Z. 107, W. *mawl*. The etymon may be *MAGALA*, cf. *μεγάλον*, and the Gaul. *Magalus*, *Magalius*, Glück, 50, as *móidim*, another verb for I praise, is to be compared with Gaulish *Mogit-marus*. *Molad* occurs in Z. 989: Is bées donaib dagforceitlidib *molad* in gni innanétside ara carat an rochlunetar, "it is a custom of [lit. "to"] the good teachers to praise the intelligence of the hearers,

<sup>1</sup> Gloss: .i. cosabull iterum, "that is to Sabull [Sanl, in the county of Down, lit. "barn"] again." Note the interesting form *mo-n-icfed* wherein *mo*, also spelt *mu*, is a verbal prefix, only occurring four times in Z. See Z. 419. Tassach was Patrick's artificer, and Bishop of Ráith-Cholptha, now Raholp.

<sup>2</sup> Gloss: quia unxit patricius iterum co sabull.

hearers, in order that they may like what they hear :” is huius a *molath* (gl. laudandus), dat. sing. molud, *supra*, No. 873, Z. 459. 903. *Comtrummugud* (gl. coæquatio), leg. comtrummugud, equalization, balancing, lit. “making-equally-heavy,” from trumm, tromm, W. trwm (nipsa tróm—leg. tróm—for nech, gl. nulli onerosus fui, Z. 585); *tromm* occurs subsequently in composition: *tromehride* (gl. jecur), Z. 825, i. e. heavy-heart; cf. étrumma, “non gravia,” Z. 252; *etrumme* “dissimilis,” Z. 843; *cutrummus*, similitudo, Z. 751; hi *cutrumus*, ad instar, Z. 451; *cutrummi*, similes, Z. 843; *fortrumme*, opportunitas, Z. 843. 904. *Cosmhailius* (gl. simulatio), *cosmilius* in Z. (cf. écsamlus, diversitas, Z. 751, 831), from the adj. *cosmail* (W. cyfal, cyhafal), i. e. co-samail con-samali-s, the *simplex* of which Bopp has justly compared with Lat. *similis* (an i-stem, as in Irish), to which we may add W. *hafal*, Gr. ὄμαλός (an o-stem); cf. also Skr. sama, Goth. sama, Eng. same, Slav. samū. Observe in—905. *Egcosmailius* (gl. dissimulatio) an example of the mod. Ir. practice of writing the so-called eclipsing letter before the original tenuis. It need hardly be said that all the phenomena of *eclipsis* (amongst which I by no means count the apparent change of *s* into *t*) are explicable by reference to the medializing influence of *n* on *c*, *p*, *t*, and *f*, and to the tendency of *b*, *d*, and *g*, respectively, to become assimilated to a preceding *m*, *n*, and *ng*. *Egcosmailius*, however, seems merely an example of the ordinary sinking of the O. Ir. *tenuis* to the corresponding medial.

906–910. *Urlamas* (gl. sequestratio, properly “a depositing of money, &c., in dispute”) is wildly guessed at by O’R. “possession, supreme power and authority; captivity,” but is correctly explained by C. (who spells the word *urlámas*) “the placing anything in the custody of a person; as in the laws *urlámas coiteenn* means the placing of contested property in the hands of an indifferent custodian, until its true owner is defined by law.” Cf. *irlam* (paratus), Z. 252; *erlam*, Z. 7; compar. *erlamu*, Z. 284. 907. *Faidiugud* (gl. prolongatio), from *fot*, length, v. *supra*. 908. *Lórgním* is exactly satis-factio. With *lór*, lour, laur, Z. 123, 309, 607, 889, 1000 (enough), cf. W. *llauer* multus, multitudo, Z. 123. Hence O. Ir. loure, sufficientia, and Z. 30, compares Lauro, Lauriacum, Laurentius. *Gním*, gen. *gnímo*, is of frequent occurrence in Z., and is connected with the root of *do-gníu*, facio (= du-genáiū?). 909. *Athcumiledh* (gl. remuneratio) seems from *aith* = ati (Gaulish *ate*), which stands for the Lat. re-, and *cumal* (a fem. à-stem), said to mean the value of 3 cows, which occurs twice in the following passage: *digéni cummen cétaig ríthæ friéladach m[acc]maile odræ tigerne cremthinnæ arech<sup>1</sup> .n. donn ríthæ intechsin fricolmán. nam bretan archumil .n. arggit<sup>2</sup> Luid in chumalsin*

<sup>1</sup> Observe the transported *n* of the acc. sing. of *ech*, viz. *ech* (ñ).

<sup>2</sup> Observe the transported *n* of the acc. sing. of *cumal*, viz. *cumil* (ñ). The passage above quoted is

*chumalsin duforlög ochtir aehid:* "Cummen made a mantle, which was given to Éladach, son of Máel Odræ, lord of Cremhinne, for a brown horse. This horse was given to Colmán of the Britons for a *cumal* of silver. This *cumal* went in addition to the priece of Ochter Achid" (Book of Armagh, 17 b). 910. *Disliugudh* (gl. deductio), if I read the word aright, seems literally "a leading away from the road, or path," *di-slig-ud*, *v. slige, supra*, and cf. *disligeach*, "deviating," O'R., Gael. *disleach*, "straggling."

911-916. *Cengal* (gl. compilatio), *v. supra*, No. 147. 912. *Eitelladh* (gl. revolutio, leg. evolatio?) I have never met elsewhere. O'R. has *eataladh*, a flight, *eiteallach*, "flying, bounceing," Gaelic, *itealaich*. 913. *Comairemh* (gl. computatio), Gael. *comáircamh*, apparently a weakened form of *comáram*, W. *cyfrif* numeratio, from *áram*, numerus, W. *cirif*, rhif, A. Sax. *rím*, gerim (cf. rhyme?), see Z. 912. 914. *Bennacht* (gl. benedictio), O. Ir. *benedact*, *bendacht*, W. *bendithio*, "to bless." 915. *Mallacht* (gl. maledictio), O. Ir. *maldacht*, *maldact*, gen. *maldachtan*, acc. *maldactin*, Z. 584, from maledictio, Z. 270, W. *melldith* (*et* always becoming *th* in Welsh, *cht* in Irish). 916 *Lamacean*, leg. *lámagán*, which, according to O'R., means "groping," Gaelic, *ldmhagan*, "handling."

917-921. *Ailgnecht* (gl. mitigatio), connected with O'R.'s *ailghean*, soft, smooth, kindly; *álgenaigim*, *algenigim* (gl. lento, gl. tardo), Z. 431. 918. *Comma* (gl. talliatio); there is probably some blunder here (leg. *comain*, remuneratio?). I have never met "comma" elsewhere. 919. *Colund* (gl. caro), in Z. 740, colinn, gen. *colno*, *colna*, perhaps connected with *kravya*, *κρέας*, caro, O. H. G. *hrēo*, gen. *hrēwes*, cadaver. Cf. the W. *calaned*, "carcasses;" perhaps, also, *calon*, "heart." 920. *Laidire* (gl. fortitudo), deriv. from *láiadir* (fortis), of which the compar. occurs *infra*. 921. *Imad* (gl. multitudo), O'R.'s *iomad*, for *immad*, *imbad*, *imbed*, gl. ops, copia, Z. 75 (cf. Ambitui), a deriv. from *imb* = Gaulish *ambi* = Skr. *abhi*, Gr. *ἀμφί*, Lat. *amb-*, N. H. G. *um*, Eng. *um-*, in Fuller's umstroke, circumference.

922-926. *Méid* (gl. magnitudo), in Z. *méit* = W. *maint*, Corn. *myns*, a fem. i-stem = maganti? 923. *Loighedh* (gl. parvitudo), *laget*, Lcab. Breacc, cited Lib. Hymn. ed. Todd, 30, W. *lleiad* (diminution); cf. *laigiu minor*, Z. 283, W. *llai* (= *ελάσσων* for *ελαχιών*, and levior, Skr. *laghīyāns*), superl. *lugimem*, Z. 1128, W. *lleiaf*. 924. *Teiree* (gl. raritudo), from *teirc*, gl. *rarus*, *supra* = *duseirc*; cf. *scirg-lige*, "bed of consumption,"

difficult. *Rithæ* seems the 3rd sing. imperf. pass. of an irregular verb, the 3rd plur. imperat. act. of which occurs in Z. 238: *ni riat na dánu diadi aran indeb domunde* (gl. non turpe lucrum sectantes, sint diaconi), "let them not give the divine gifts for worldly advantage," 3rd pl. pret. pass. *ro-ratha*, Fiacc, 25. Cf. the Cornish *ry*, *rey*, "to give" (Norris' *Cornish Drama*, ii. 282), W. *rhoi*.

tion," ar ni aill *seirge* oe eúrsagad, "for no less (?) is weakness in reprehaching," Z. 1056. 925. *Leithne* (gl. latitude), W. llydanedd, frem the adjectives lethán, llydan (Z.'s lethit, p. 770, acc. sing. is from *leth*). 926. *Airde* (gl. altitudo), derivatives from *leithan*, broad, and *ard*, high, as to which *v. supra*.

927-931. *Maisse* (gl. pulehrítudo), O'R.'s *maise*, *maisi* (gl. deor), Mímaisi (gl. indecor), *infra*, 1083, 1084, 1108, 1109. Maisse occurs in Z. with the intensive er-prefixed: is fuasnad dut' menmainsiu tuisled ho *ermaissiu* firinne trimrechtrád na tintathach, Z. 1064, gl. 4, "It is a disturbance to thy mind to fall from the lovelessness of truth, owing to the variancee (trimrechtrád = tri in-brechtrád ?) of the interpreters." Hence maisse in O. Ir. must have been either a mase. or a neut. ia-stem; cf. W. maws, "pleasant." 928. *Esláne* (gl. aegrítudo). 929. *Faide* (gl. longitudo), from *slán* and *fot*, as to which *v. supra*. 930. *Triputa* (gl. tripleacío), W. triphlygiad, a deriv. from tripul, triplex, threefeld, not met elsewhere. *Diabul*, of which the dat. sing. occurs in Z. 968: a buith ar consain *diabuil* (gl. pro duplice consonante digamma posatum, i. e. "its being for a double consonant"), has, perhaps, lost the guttural (but cf. ἀπλόος, διπλόος), which is preserved in the W. *plygu*, to double, root *PLAK*, Skr. *prēh*, πλέκ-w, plie-o, plec-t-o, O. H. G. *fleh-t-an*. 931. *Cethardubhladh* (gl. quadruplicatio), W. *pedwardyblyg* (cf. Ir. *dublaighim*, I double), the Ir. and W. -dubladh, dyblyg, losing their primitive meaning of "two-folding" in the general idea of "folding." Cf. *cóiedábail*, "five-folded," *infra*, note on No. 1053.

932-936. *Uisgemlacht* (gl. limptitudo), a deriv. from *uisgemail* (uisee-samail). 933. *Curchuslach* no *gilcach* (gl. arundo): for eurehuslach perhaps leg. eurehaslach, the middle syllable being represented by a contraction which may be read either *as* or *us* (eurehas, gl. arunde, Z. 84). The syllable -lach, perhaps originally a subst., occurs frequently in Z.: *teglach*, "family;" *góithlach*, "swamp;" *mátharlach*, "matrix;" *mimasclach*, "hinge;" *óelach*, "a body of youths;" *aslach*, "persuasion;" *ellach*, "union," &c. Here, perhaps, the scribe mistook arundo for arundinetum. Z.'s eurehas seems derived from a stem identical with that of the Lat. *cârex*. 933. *Gilcach* (O'R.'s *giolcach*, "reed," "broom," also a place where reeds grew: Gael. *cuilcearnach*), occurs in Cerm., and also in a passage from the Brehen Laws, cited by Dr. Petrie, R. T. 62. *losa feada*, *raith*, *aiteand*, *dris*, *fraech*, *eideand*, *gilcach*, spin, which he thus translates: "The Losafeada [shrubs] are fern, furze, briar, heath, ivy, broom, thorn." 934. *Fainleoc* (gl. hirundo), leg. *fainléoc*, a dimin. of *fannall* (= W. *gwennol*, Corn. *guennel*, Bret. *guénnéli*), which glosses *hirundo* in Z. 731, Gacl. *ainleag*. Cf. *vanellus cristatus*, the lapwing. Does the diminutival suffix *eóe* stand for *yavanka*? 935. *Náit escuing urcoidech* (gl. hirude, horseleceeb): *náit* (cf. "naid,

"naid, sf. a lamprey," O'R.), seems = nānti. *Escuing erchoidech* is lit., according to O'D., "noxious ecl." *Escuing* (= O'R.'s *eascu*, *easga easgan*, Gael. *easgann*) I have not seen elsewhere; *urchoidech* is Z.'s *erchoitech*, gl. *nocens*, Z. 199. 936. *Dealbh* (gl. *imago*), W. *delw*, a fem. à-stem = a Gaulish *delva*.

937-941. *Lorgarecht* (gl. *indago*, investigation, tracing from), *lorg*, m. track, W. *llyr*, which occurs in Corm., and also in Z., spelt *lore*, gl. *trames*, whence also *lorgairim*, I track, investigate; *lorgaire*, tracker, investigator; *lorgair*, a dog (cf. Eng. *lurcher*); *lorgad* = W. *llyriad*. Compare also *finlorg*, which word I have only met in Bishop Sanctaín's hymn, l. 2 : dia dam *finlorg* [.i. *darmesi*] dia tuathum [.i. *frim atuaith*] dia dom thuus [.i. *remum*] dia dessam [.i. *frim asoer*], "God to follow me, God at my left hand, God to precede me, God at my right hand." In Corn. and Bret. we have *lergh*, *lerc'h*: see Norris, C. D. ii. 428, where the old Cornish *trulerch* (gl. *semita*) is ingeniously explained as = *truit-lerch*, "foot-trace." 938. *Sáebchoire* (gl. *urago*, i. e. *vorago*, whirlpool) is spelt in Z. 37, *sáebchore*, in Z. 827, *sáibchore*, and glosses *syrtium*. The first element of the word is obviously *sáeb*, *sóib*, *falsus*; the last, *coire*, *core*, Z. supposes to mean "places" (cf. *coór*, gl. *locus*, Z. 29), but perhaps it is the *coire*, gl. *caldarium*, *supra*: cf. Corryvrecan, i. e. Coire Bhreccáin. 939. *Derge* (gl. *rubedo*), rust, lit. "redness," from *derg*, O. Ir. *dere* (cf. *dere martre*, *supra*), whence the diminutive adj. *derceaide* (gl. *rubrenus*), Z. 1008<sup>1</sup>. 940. *Gerrguin* (gl. *sanguisuga*, leech, "bloodsucker") is O'R.'s *gearrghuin*, "a horseleech." The deriv. is obscure, but cf. Gael. *geàrr*, "cut," "bite," Irish *gearradb*, "cutting:" *guin* seems an i-stem from r. *gonaim*, *vulnero*, *gonas*, who wounds, Corm. *náramgonat* fir, "let not men wound me," Z. 933; *gerrguin* may therefore be lit. "that which wounds by biting." *Geal tholl*, a Gaelic word for leech, seems connected with W. *gel*, *gelen*, *gelue*, Corn. *ghel*, Bret. *gwelaouen*, *gweleounen*: Pictet compares Skr. *jalukâ*. 941. *Suithe* (gl. *fuligo*, soot) = W. *swta*, where the sibilant and tenuis are preserved, because *swta* is from the Eng. *soot*.

942-946. *Tes* (gl. *calido*, *infra*, gl. *calor*), "heat;" so in O. Ir.: gen. in *tesa*, gl. *caloris*, Z. 231, Corn. *tes*, gl. *fervor*, Z. 1112, W. *tes*, Bret. *tez*. Can *tes* be = *tepsu*? Skr. r. *tap*, Lat. *tep-ere*, the ultimate connexion of which with Skr. *dah*, Vedic *dabh*, *tauþ*, is not yet clearly understood. 943. *Ord* (gl. *ordo*), W. *urdd*, is *órd*, *ordd* in Z. : *ní pu libsi intórd-so act ba la amireschu* (this order was not with you, but with the unbelievers), Z. 666, gen. *uird*, Z. 70. Hence it appears that the word is a mase.

a-stem

<sup>1</sup> Other adjectives formed by this suffix are *rotaide*, "reddish," Vit. Adamn., and *fluichaide*, "moist," "damp," from *fluich*, "wet."

a-stem = *árda*, and cognate with, but not, like N. H. G. *ordn-ung*, taken from Lat. *ordo*, a stem in n. *Orddan*, a deriv. from this word, occurs in Fiacc's Hymn, v. 25 :—

Asbert [t]orðdan do mache: do crist atlaigthe<sup>1</sup> buide:  
Dochum nime mosrega: roratha duit du guide.

He said, "Thy dignity *shall be* at Armagh: to Christ offer thanks:  
To heaven thou shalt come: thy prayers have been granted to thee."

The dat. sing *orrdain* occurs in Ultan's Hymn to Brigit. Cf. also with *órd* the Gaulish *Ordo-vices*. 944. *Merlach na comla* (gl. *cardo*, hinge), "the *merlach* of the door." I have never met *merlach* elsewhere; shall we read *mér-lach*, and connect it with *mér*, "finger"? 945. *Smeróid* (gl. *carbo*), O'R.'s "*smearoid*, s. f. a burning coal, an ember;" cf. perhaps, W. *marwydos* and Germ. *schmoren*. 946. *Gilla naneach* (gl. *mango*), "servant of the horses:" in the MS. the article is written along with its subst. (*naneach*), and in Mod. Ir. *nan each* would be written phonetically *na n-each*, but this transportation of the termination of the gen. plur. of the article must be of very recent origin, as in Scottish Gaelic it is preserved at the present day with the *na*. In O. Ir. there can be no question that the final *n* of the longer form "*innan*" was transported to the following substantive beginning with a vowel or medial; but I never find any indication that this was the case with the short form "*nan*."

947-951. *Bruach* (gl. *margo*), *sic* in Z. 28; a word still used by Lowland Scotch curlers; cf. the Gaulish *Ande-brocirix*, *Brocomagus*, Eng. *brink*? 948. *Aodh*, in the Book of Armagh, *Áed*, a man's name, O. Ir. gen. *Áedo*, *Áeda*, *Áido* (connected with the Gaulish tribe-name *Aedui*, for *áidvi*). *Acd*, Z. xxxii. means "fire" (*aed i. tene*, Corm. W. *aidh*), and is related to Gr. *aīθω*, *aīθos*, *aīθioψ*, *iθaīveσθat*, Hesych., Lat. *ædes*, *æstus*, *æstas* (Curtius, Griech. Etymol. 215), Ved. *édha*, m. *édhlas*, n. "fuel;" vriddhi-form *áidh*, f. or *áidha*, m. O. H. G. *eit*, "fire," Ang.-Sax. *âd*, &c. The name *Áed* is either an i- or an u-stem, I cannot say which: it is formed by vriddhation from a root *IDH* = Skr. *indh*, to kindle. The name in question occurs in the following passage from the Book of Armagh, 18 b, 1: Epseop *aed bói isléibti luid*

*duarddmachæ*

<sup>1</sup> Observe this interesting form of the 2nd pers. sing. imper. It also occurs in Z. 840, *atlig-the buide*, and in the Book of Armagh, 178 b, 2: *nutasigthe* (*nu-t-asigthe*) *du gallasu* (gl. *calcia te gallicas tuas*), which gloss should have been cited *supra*, No. 72. Compare the Mid. Ir. forms *notgebtha darahési ol pátraice*, "put thyself in his place, said Patrick."—Pref. to Fiacc's Hymn. *Gaibthi cloich isin talm*; a Loig! "Put a stone into the sling, O Loeg!" Seirl. Conc. Dr. Lottner regards these forms as taken from the 2nd pers. sing. of the secondary present, which in the indic. ended in *-the* (*noscomalnithe*, Z. 1054, gl. 29).

dnarddmachæ birt edoct ensegéne duarddmachae dñbbert segene oitherroch aidacht duáid ɿ adopart áed aidacht ɿ achenél ɿ a eclis dupátricc cubbráth Fáceah *ded* aidacht la conchad lñid conchad du art machæ contubart fland feblæ acheill dóo ɿ gabsi ea-dessin abbaith. “Bishop Áed was in Sléibte (Sletty): he went to Armagh: he gave a bequest to Segéne of Armagh. Segéne gave another bequest to Áed, and Áed gave a bequest and his race and his church to Patrick for ever [lit. “to the Judgment”]. Áed left a bequest with Conchad. Conchad went to Armagh. Fland Feblæ granted his church to him, and he himself (cadessin = fadessin) took the abbey.” Coilboth mae oingusso maic eogin, brecán mac *aido*, *ibid.* 18 b, 2. 951. *Ploit* (gl. uato) seems for *Plait* (gl. Plato).

952-956. *Grian* (gl. Apollo, *infra*, gl. sol, gl. Pean, gl. Titan), sun = grénâ, gen. sing. gréne, gréine, a fem. â-stem, and possibly connected with the name of the Gaulish Apollo, Grannos, which Dr. Siegfried compares with the Vedic ghrans, or ghransá, m. “sun-glow, sunshine, light.” This is referred by Böhplingk and Roth to the root ghar, whereto also belong Skr. gharmá, “heat,” ghṛṇi, “sun;” θερμός, fervere, Ir. garaim, and Eng. warm. The Gaulish Grannos appears in many Latin inscriptions along with Sirona (= Σελήνη? or perhaps, with Glück, goddess of long life, Ir. sir, W. hir); cf. also Apollini Granno Mogouno, with which Dr. Siegfried has compared Skr. maghavan, gen. maghónas, an epithet of Indra, &c. As to—953. *Duine* (gl. homo), W. dyn, Corn. den, and—954. *Nemduine* (gl. nemo), v. *suprà*. 955. *Ogh* (gl. virgo) = ôgâ, is apparently connected with óg integer, óge integritas, virginitas, Z. 28, and occurs in Ultán’s Hymn in praise of Brigit, line 7 :—

Dorodba innunn ar colla<sup>1</sup> císn  
In chroeb com bláthaib, in máthair ísu :  
Ind fir-óg inmain, con ordain adbail (leg. aídbil?)  
Biam sóer cech inbaid lam’ nóeb do laignib.

She has abolished within us our flesh’s taxes,  
The branch with blossoms, the mother of Jesus :  
The beloved true-virgin, with vast glory—  
I should be safe at every time with my saint of Leinster.

The abl. plur. in Colmán’s Hymn, line 48 :

Bendacht for érlam Bright con ógaib hérenn impe,  
A blessing on Patron Brigit with Ireland’s virgins around her !

Sometimes

<sup>1</sup> Note here an instance of the governed preceding the governing substantive.

Sometimes in the nom. sing. the ó is resolved, and we find *uag*, gen. *uaige*: *feil már Muire uaige* (the great festival of Mary the Virgin), *Féilire Oingusso*, May 3. 956. *Slataidhe* (gl. latro), apparently frem *slat* (gl. virga), *v. supra*. Gael. *sladaidh*.

957-966. *Bretnach*, from Bretan (Celman nam *bretan*, *supra*, No. 909), for Brettan = Britt-ana. Zeuss thinks that O. W. *brith* (gl. pictus) is connected with this name, W. *th* arising frem *tt*. But W. *th* may also represent an original *et*. Cf. O. W. *ætinet brenn-breithet*, “volucaria pectore variegata,” Z. 1087, and O. Ir. *mrecht*, varius, *mrechtrad*, varietas, *flmrechtrad*, multa varietas, Z. 822. The following forms connected with a word so famous as *Briton* will probably interest: D. M. Phileti *Brittae* (Mommesen Röm. inschriften der Schweiz, 124). *Com-bretenium* (Glück, 66). *Marti Britouio* (Orelli, No. 1358). *Matribus Brittis* (from *Britteburgum*, in Bavaria, Orelli, 2094). The Greeks write *Bpetravía*, *Bpetravoí* = W. Brythen. 958. *Fáith brégach*, lit. “lying prophet,” O. Ir. *brécach*, frem *bréc*, a lie, acc. s. *bréic* delum, Z. 79, *breic*, gl. mendacium, Z. 23; im *brecairecht* (gl. in astutia), Z. 580. 959. *Fiadhnaise*, in Z. *fiadnisse*, a neut. ia-stem, “witness, testimony,” reot *vip*, gunated; cf. *nuiadnisce* (nouvum testamentum), Z. 823, 824, for *nufiadnisce*. *Fiadh* = W. *gwydd*. As to—960. *Comtrom* (gl. par), and—961, 962. *Egomtrom* (gl. impar, gl. dispar), *v. supra*, No. 903. 966. *Bainne* (gl. lac), milk, occurs in Cormac v. Arg, and is probably connected with *banna* “drep” (ni contesbad *banna* ass, Brogan, l. 88), and the Cern. *banne*, gl. *gutta vel stilla*, Bret. *bannech’h*, Z. 1119, from *bann*, a jet?

967-976. *Sgadan* (gl. allec), in Corm. *scatan*, is a herring, W. *ysgadan*, cf. Eng. *shad*, N. H. G. *schade*; probably a foreign word. 968. *Mil* (gl. mel), honey, cf. Lat. *meli*, *mellis*, for melt-is, Gr. *μέλι*, *μέλιτος*, Geth. *milith*: Mod. Ir. gen. *meala*, a fem. i-stem, W. Corn. and Bret. *mel*. Neither in Irish nor in Greek does the *l* stand for *d*; cf. *meadh* = W. *medd* = *μέθυ*, Skr. *madhu*, O. H. G. *metu*, Lit. *med-u-s*, “honey” (in the Mid. Ir. *mesce*, “drunkenness” (= med-scia), *d* has been lost). 995. *Domblas de* (gl. fel), lit. “bitterness of the liver;” *do-mblas*, opposite of *se-mblas*, gen. *sombrais*, “sweetness, sweet,” which occurs in the Ir. Nennius, 196, tipra *wisce somblais i taeb in cerainn*, “a well of sweet water in the side of the Cerann;” *blas* = W. *blas*, “taste;” the -*m*- perhaps for -*imm*. As to *de*, *v. infra*, No. 1032. 976. *Ainmide* (gl. animal), beast, brute; hence *ainmidheach*, brutal, brutish, O’R. 977. *Salann* (gl. sal), salt, *sic* in Z. 740, acc. sing. *dinchloich derigne saland* (leg. *salann*), “of the stene she made salt,” Brogan’s poem on Brigit, 40: *sailti*, “salted,” Lib. Hymn. ed. Tedd, 20; cf. *ἄλς* (masc.), *sal*, *säle*, Goth. and Engl. *sal-t*, Lett. *sahls*, Slav. *solǔ*. “In Greek,” says Lötterer (Zeits. vii. 24), “*ἄλς*, as is well known, also means ‘sea’ [it is then feminine], and is radically connected with *ἄλλομαι* [frem *σάλγομαι*], Lat. *salio*, which we find again in

in Sanskrit in the forms sal, sar (*sṛ*), ‘to go.’ Thence salila, ‘water,’ sarit, ‘river,’ saras, ‘lake’ = *ἔλως*. Hence it clearly results that water is denoted by all these words as the ‘bounding, leaping, billowing,’ just as this meaning also lies in the Greek *σάλως*, Lat. salum, ‘the (leaping) sea-flood.’ The passage from this fundamental idea (*grund-anschauung*) to that of the ‘salty,’ could only take place on becoming acquainted with a great salt sea. And so there can be no doubt that the European peoples were still unsevered when they reached the sea, whilst the primeval abodes (*ursitze*) of the stem lay remote therefrom;” W. halen, Corn. haloin, halcin, Bret. hal, halen, holen; Z. compares the Gaulish name Salusa.

979-981. *Cércail* (gl. cervical), and no doubt taken from the Latin, which, of course, is from *cervix*, neck or nape. Note the lengthening of the *e*, produced by way of compensation for the loss of the *r*, and cf. futures like taiccerá, dogéna, asbéra, dobérat (Z. 1126), for taiccerfa, dogenfa, asberfa, doberfat. 980. *Anibal* (Annibal), *Ainm duini*, “nomen hominis.” 981. *Comairleach* (gl. consul), from comairle consilium, *v. supra*.

982-986. *Easpog* = O. Ir. epscop, from *episcopus*; cf. O. W. pl. escip, Z. 684, Corn. ispak. 983. *Innarbtach* (gl. exul) = indarbtach, *v. supra*. 984. *Furachair* (gl. vigil). 985. *Nemfuirreachair*, “unwary.” O’R. has *furachar*, “watching, watchful, wary;” Gael. *furachail*, careful, *furachras*, vigilance. Cf. W. gwarchad, “a guarding,” gwarchadw, “to watch,” gwarched, “to ward, to watch,” &c. 986. *Glecaire* (gl. pugil), cf. O’R.’s *gleic*, “wrestling, jostling, combat, conflict, contest;” Gacl. *gleach-dair*: pugil is glossed by cuanene in Z. 27.

987-996. *Neimthni* (gl. nil, gl. nul), leg. *neimhni*; *nem*, *nemh*, is a mod. form of the O. Ir. *nēb*, neph (pronounced *nev?*), and *nf* is a thing: cf. do *nephni*, gl. ad *nihil*, Z. 830. The acc. sing. *ni* occurs in Z. 584, 586; and the nom. (or perhaps the acc.) pl. in Z. 442; na *ní* ararogartsom (res quas mandavit). This is one of the stems in *i* (like *Hí*, “Iona,” lit. “humilis”) noticed in the Beitr. 462. 991. *Ainm* (gl. nomen), name, W. *enw*, has been noticed *supra*. It may here be further observed that *ainm* seems = *agnāmant* = Gr. *ἀνόματ*, the -gnāmant, -*νοματ* being the Lat. *gnomen* in *co-gnōmen*, *agnomen* (for ad.*gnōmen*)<sup>1</sup>. If, however, *ainm* was originally an *ant*-stem, it is, so far as I know, the only one in which the *t* has been medialized, and then assimilated

<sup>1</sup> It is well known that the Gr. stems in *ματ* represent Skr. bases in *man*, Latin, in *men*. To identify these we must assume a common prototype *mant*. Curious, if a trace of this prototype be preserved in the second *n* of *anmann*.

assimilated to the preceding *n* (cf. *clann*, *cland* = W. *plant*). At all events, in the oldest Irish, *ainm* is a neuter *ann*-stem, and thus declined:—

Sing.	Dual.	Plur.
N. <i>ainm</i> (n̄)	dá nainm	anmann
G. <i>anma</i> , <i>anmae</i>	dá anma?	anmann (n̄)
D. <i>anmaimm</i>	dib nainmannaib	anmannaib
Acc. <i>ainm</i> (n̄)	dá nainm	anmann
Voc. <i>ainm</i> (n̄)	a dá nainm	a anmann

992. *Remainm* (gl. *prænomen*), W. *rhagenw*, and—993. *Comainm* (gl. *cognomen*), W. *eyfenw*, are compounds with *rem*, *com*. 994. *Tuighe* (gl. *stramen*, i. e. *stratum*), “straw-thatch,” O’R.; cf. W. *to*, pl. *toau*, “layer, roof,” toad, “roofing,” Z. 163, 874; *comtoou*, gl. *stemicamina*, Z. 291; cf. the Gaulish names *Togirix*, *Togidia*, *To-giacus*, *Τογιδουμνος* (leg. *Τογιοδουμνος*?), *Togius*, *Togitus*, &c., and O. Ir. *Toiguire*, Book of Armagh, 2 a. 995. *Didin* (gl. *tegimen*), O. Ir. *dítiu*, g. *diten*, v. *supra*. 996. *Arson anma* (gl. *pronomen*), a pronoun, lit. “in lieu of a noun.”

997–1001. *Sidhan gaeithe* (gl. *flamen*), “a blast of wind,” leg. *sidan* g., and cf. Gael. *séideag*. 998. *Soille* (gl. *lumen*), v. *supra*. 999. *Sruith* (gl. *flumen*, gl. *pluui-nar*, No. 1042), a river, gen. *srotha*, *srotho*, W. *ffrwd*, in O. Ir. a masc. u-stem. Pictet compares Skr. *srotas*, river, from *sru*, *fluere* (from *sbhrav*?). Cf. the Gaulish river-name *Φροντις* (*Frutis*), as Glück, 35, reads Ptolemy’s *Προνῆδις*. Cf. also the Gr. r. *ρύ* in *ρέω ρεύσω*, *ἐ-ρένην*-*v*, *ρεῦ-μα*, *ρύτός*, &c. Lat. *ru-o*, *riv-us*, *ru-mis* (*mamma*), Lith. *srov-e*, *srvav-a*. Curtius, G. E. i. 318, 319. The O. H. G. *strou-m*, Eng. *stream*, have a *t* which I do not understand. 1000. *Tairsech* (gl. *limen*), threshold; so in Cormac: *táirsech*, O’R., perhaps a deriv. from the prep. *tars*, Skr. root *tar*, to stride over or across, an old participle of which Bopp finds in the Lat. trans.: cf. W. *trothwy*, and *traws*, *tros*; Bret. *treûzou*, from *treûz*. 1001. *Sliseog* (gl. *polimen*), Gael. *sliseag*, “a chip, shaving;” cf. the Eng. “slice.” The glosser seems altogether to have mistaken the meaning of *polimen*.

1002–1006. *Filidecht* (gl. *carmen*), v. *supra*, No. 1. 1003. *Sluagh* (gl. *agmen*) = *slôga*, W. *llu*, Corn. *luu*: so in Z. 27, who justly compares the Gaulish (Belgic) *Catuslôgi*, “battle-hosts.” He also compares *λόχος*, a troop, which seems a different word from *λόχος*, an ambush, childbed. Dare we compare O. H. G. *slahan*, Eng. slay, slaughter? 1004. *Sbruileach* (gl. *fragmen*), in O’R. *spruilleach*, “a small scrap, crumbs, fragments, offal,” cf. W. *ysbwrial*. 1005. *Maróg* (gl. *trolliamen*). I now feel convinced that *maróg* (Gael. *marag*, “gut of an animal,” “sausage,” “pudding”) is the modern form

form of maróc, gl. iolla, i. e. hilla, *supra*, No. 55. Trolliamen is obscure to me. 1006. *Blonace* (gl. odomen, i. e. abdomen), the same as *Blonac*, which glosses arvina, No. 236. So in A. S., we have the same word for lard and paunch. *Blonace* : W. bloneg :: seboce : hebwawg. Perhaps the *cc* (W. *g*) stands for ancâ. Cf. the Gaulish derivatives in aneo, eneo, ineo, unco, Z. 773, 774.

1007-1011. *Mullach* (gl. culmen), *v. supra*, No. 838. 1008. *Rind* (gl. cacumen), frequent in Z., nom. s. ar *rind-siu*, 254, generally a neut. i-stem, gen. s. *renda*, *rendo*, acc. *frisa rind*, Z. 236, nom. pl. *rind*, Z. 257: na rind astoidct (gl. signa radiantia), but *renda* (*masc.*) in Adamnán's Vision (early middle Irish): Isat lána *renda* nime ocus red-landa ocus firmamint ocus ind uli díl don uallguba dermair dognát anmannna na peedaeh fo lámaib ocus glaeaib inna námút nemmarbdasin, "Full are the constellations of heaven, and the stars, and the firmament, and the whole world of the mighty lamentation which the sinners' souls make under the arms and hands of those immortal enemies." The following is a paradigm of the O. Ir. declension of neuter i-stems:—

NEUT. *i*-STEM.*Stem, fissi.*

Sing.	Dual.	Plur.
Nom. and Acc. <i>fiss</i>	dá <i>fiss</i>	<i>fess</i>
G. <i>fessa</i> , <i>fesso</i>	dá <i>fisse?</i>	<i>fisse (n)?</i>
D. <i>fiss</i>	dib <i>fissib</i>	<i>fissib</i>
V. <i>a fiss</i>	a dá <i>fiss</i>	a <i>fess</i>

*Rind* is always rendered *signum coeleste*, *constellatio*, by Z., and unquestionably this must be its meaning in "ainm *renda*, gl. pisées," Z. 255; but its primary meaning seems "point," "mark" (cote in *rinnd*, gl. *ubi . . . aculeus?* Z. 361, where note the *masc.* article, in *dá errend*, gl. *stigmata*, Z. 254, and in this sense it is connected with the verbs *torinther*, Z. 595 (leg. *torinder*); *dofoirnde*, Z. 974; *tóirndet* (*do-fo-rindet*), *dofoirndet*, Z. 433, significant, *tororansom*, gl. *signavit* (*do-fo-ro-rand-som*), Z. 854; *trimirothorndiussa* (gl. *transfiguravi*), Z. 850 (where the *d* of the root is dropped or assimilated: in *dofoirde*, *dofoirdet*, Z. 56, the *n* of the root is lost). Hence it came to mean "the point of a weapon," "a headland" (W. *rhyn*), "the top of anything," "a star." 1009. *Sil* (gl. *semen*), W. *hil*. (There is another Welsh form, *sil*, where the *s* is unexplained.) Z. compares the names *Silo*, *Silus*, *Silius Italicus*. 1010. *Emnad* (gl. *geminen*, a doubling), O'R.'s *eamhnadh*; cf. *emon*, "a couple, twins," Corm. *Mae na trí findemna*, "son of the 3 fair twins," Seirglige Cone., Atlantis, ii. 386; mat anmann

anmann adiechta *emnatar*, and is écen comacomol hi suidib ("if nouns adjective are doubled, there a conjunction is necessary between them," lit. *in them*), Z. 671. Cf. Skr. *yama*, "twins," unless we regard (e. g.) *emnatar* as an early corruption of *geminantur*. 1011. *Ara* (gl. ren), O. Ir. *áru*, gl. *rien*, Z. 20, gen. *áran*, W. *aren*, pl. *eiryn*, Corn. *aeran* (Lat. *rien*, *rēnes*?).

1012-1016. *Sealg no dreassan* (gl. spleen, the spleen) would be in O. Ir. *selg* no *dresan*, but I have never met either gloss elsewhere, except in O'R. (who has *sealg*, but not *dreassan*), and in O'D. Gram. 397, "*mór cosmhailius risint seilg*," "great resemblance to the spleen." *Selg* (Bret. *ffelc'h*) seems to stand for *s(p)legâ*; cf.  $\sigma\pi\lambda\acute{a}(\gamma)\chi\text{-vo-v}$ ,  $\sigma\pi\lambda\acute{a}\nu$ , Skr. *plihan*, Lat. *lien*. 1014. *Int-inne iachtarach* (gl. *lien*), the milt or spleen, certainly a blunder, for the Irish words mean "the lower gut"—*inne*, "a bowel, entrail," O'R., *iachtarach*, an adj. from *iachtar* (O'R.'s *iachdar*), the lower part of anything, O. Ir. *ichtar*, Z. 147 n., 592, which seems connected with the prep. *is*, "infra." The suffix -tar (as in *echtar* = W. *eithyr*, *uachtar* = W. *uthr*, &c., Z. 823) seems identical with the Skr. comparative suffix, -tara. 1014. *Slind* (gl. *pecten*) a weaver's reed or sley), so Z. 723. 1015. *Cruitire* (gl. *lyricen*), v. *supra*, No. 5. 1016. *Sdocaire* (gl. *tubicen*, a trumpeter), from *sdoc*, a trumpet, O'R., Gael. *stoc*, "trumpet," "sounding-horn."

1017-1030. *Tédaire* (gl. *fidicen*, lute-player), from *téd*, Gael. *teud*, string of a musical instrument, in O. Ir. *tét*, gl. *fidis*, Z. 79 = W. *tant*, pl. *tannau*, Skr. *tantu*, pl. *tantavas*, Skr. r. *tan*, Lat. *ten-d-o*, *τάννυμαι*, *τείνω*. The *n* of this root seems preserved in *seim-tana*, gl. *exilem*, Z. 23, cf. Eng. *thin*, *tarv*, *tenuis*, &c. 1018. *Gilla adhairce* (gl. *cornicen*, horn-blower), lit. "lad of [the] horn;" *adhairce*, gen. sing. of *adhare*, "horn, trumpet," O'R., whence the dimin. *adercéne*, Z. 282, and the adj. *adaredae*, gl. *corneta*, Z. 780; cf. also *adircliu* (gl. *cornix*), Z. 727. 1019. *Séideadh* (cf. *seidedh* *gáithe*, *supra*), "blowing, blast," O'R. 1020. *Muirduchu* (gl. *siren*), lit. sea-music? The nom. pl. occurs in a passage from Keating, cited in O'D. Gr. 177: *trialluid* for *muir agus teagmhaidh murdhuchainn dóibh*, "they put to sea, and sirens met them;" cf. *duchann*, "i. e. *ecol*, music," O'R., with which our -*duehu* seems connected: cf. also W. *dyganu*, "to chant." Siren is glossed by *muirmórú* in Z. 28 = W. *morforwyn*, "sea-girl" (*morynyon puellæ*), Z. 202. 1029. *Mucc mara* (gl. *delphin*), lit. "pig of [the] sea" (cf. W. *morhwch*, Corn. *morhoch*, Bret. *morhouc'h*, lit. *sus maris*), *mucc mora*, gl. *dolphinus*, Z. 1114; cf. *mucefoil*, gl. *hara*, Z. 198: *mucc* = W. *moch*, and cf. *meichat*, *meichiat*, "swincherd," Z. 106, 806, and the Gallo-Latin inscriptions, DEO. MERCVR. *MOCCO* (Muratori, i. 51, Orelli, 1407) MAR. ET *SVI*, MER. ET *SVI* (de Betouw, *De aris et lapidibus ad Neomagum et Santenum effossis*, &c.

&c., Neemagi, 1783). 1030. *Colach* (gl. cayn) is explained “incestuous, impious, wicked.” It occurs in the gen. sing. masc. in a citation from Leab. Breacc. (Petrie, R. T. 369): ba mó̄r tra diumus ɏ adclōs, ɏ bocasach in ríg *cholaig* (leg. *colaig*?) sin, and its root occurs in Patrick’s Hymn, where Patrick speaks of cech fiss a *rachuilin* anmain duini, “every knowledge that hath depraved man’s soul.” Cf. *cuil* (gl. *piaculi*), *Muratori*, *Antiq. Ital.* iii. 891, *cuilech* (gl. *prostibulum*, Z. 431, gl. *profanus*, Z. 834), *cuilicim* (gl. *prosto*), Z. 431; *aerchuilecha* (gl. *tam nefarii ausus*), Z. 838; W. *ewliawg*. 1030. *Dealrad* (gl. *jubar*, radiance, splendour, brightness), Gael. *dealradh*, masc.

1032-1036. *Aé* (gl. *hepar*, liver), leg. *de*, gen. sing. *supra*, No. 975, gen. pl. in Gacl. *dinean*, O. Ir. óa (gl. *jecur*), Z. 28 = W. *afu*, Corn. *aui*, Bret. *avu*, may all, notwithstanding their great dissimilarity, be connected with *ȝtrap*, *jecur*, and Skr. *yakṛt*. 1033. *Bróce* (gl. *sutolar*), a shoc, “brogue,” in Hiberno-English, is the W. *brycan*, where I do not understand the *e*; Gaulish *bracea* seems Bret. *bragez*. 1034. *Ichtar na comladh* (gl. *lar*), “the lower part of the door.” 1036. *Ri* (gl. Cæsar), a king = O. Ir. *ríg*, a masc. g-stem, and thus declined:—

Sing.	Dual.	Plur.
N. ríg	dá ríg <sup>1</sup>	ríg
G. ríg	dá ríg	ríg (ń)
D. ríg, ríi	dib rígaib	rígaib
Acc. ríg (ń)	dá ríg	ríga
Voc. a ríg	a dá ríg	a ríga

The word occurs frequently in Gaulish proper names: nom. sing. *reix*, *ríx* (= *ríg-s*, n. pl. *ríges*, cf. Lat. *rēg* (*réx*), Goth. *reik-s*, Skr. *rāj*, in *samrāj*, *svarāj* (Kuhn, Ind. Stud. i. 332)).

1037-1041. *Sruth*, a river, v. *supra*, No. 999. 1038. *Ith in arba* (gl. far, spelt, meal, grits). *Ith*, gen. etho, *etha*, Z. 15, differs from *íth* (gl. *puls*), Z. 26 = O. W. *iot* (gl. *puls*), Z. 60, now *uwd*, Z. 1122, Corn. *iot*. *Ith* (O. W. *it-laur*, gl. area, now *yd*, Corn. *hit*, Z. 1109) has been compared by Kuhn (I. S. 358) with O. N. *aeti*. *Arba*, O’R.’s *arbha*, corn, perhaps connected with W. *erw*, “acre,” Lat. *arvum*. 1039. *Srón* (gl. *naris*), a fem. á-stem, acc. s. *sróin*, *supra*, *srónbennach*, gl. *rhinoceros*, Z. 28. *Srón* glosses *nasus*, Z. 28, and, like W. *ffroen*, seems to have lost a guttural

before

<sup>1</sup> Cf. O. W. *dou ríg*, Habren, “duo reges Sabrinæ,” Z. 157.

before *n*: cf. Corn. *fruc*, Z. 89, where Norris would read *friic*, Gr. *φύγχος*. The *s* in the Irish form is put for *f*, as in *srian*, W. *ffrwyn*, Lat. *fracnum*, &c., and the resemblance of *srón* to *srenim* (gl. *sterto*, Z. 14 = *sternuo*, *πτάρνυμαι*) is therefore accidental. 1040. *Lenmunach* (gl. *sequester*), from *lenamain*, O'R.'s *leanamhain*, "following, pursuing." The root *len* in Z. 1022, gl. 14: *lenaid* din gutai *thoisig*, gl. ex superiore pendens vocali, Z. 1051, gl. 25, ar mad pechtad inti for a taibre grad, *lenit* a pecthe dindí dobeir an grád, "for if he be a sinner on whom thou conferrest a holy-order [lit. a degree], his sins depend from him who confers the order" (1020). 1041. *Sbor an eich* (gl. *calcar*), lit. spur of the horse; *sbor*, perhaps not from the Eng. spur. Cf. W. *yspar*, *yspardun* (*épérion*), Bret. *spern*, "thorn." *Eich*, gen. sing. of *ech*.

1042–1046. *Sruth* (gl. *pluvinar*), *v. supra*. 1043. *Clár casta* (gl. *toreular*, a wine-press or oil-press), lit. a board of twisting (a mangle?), *clár*, *v. supra*; *casta*, gen. of *casad*, O'R.'s *casadh*, "a bending, twisting," &c. 1044. *Buaile dam* (gl. *bostar*, a cow-house), *buaile*, gl. *vaccaria*, *supra*; *dam*, "ox," *v. supra*. 1045. *C. grindi foilce* (gl. *nectar*), I cannot explain, unless the Irish be put for *c[eannach] grinde no foilce*, "reward of baptism, or washing." I am indebted to C. for the following curious glosses: *Biathad grinde no crinde* i.e. *biadh cretme* i.e. *bathais* i.e. *log* in *baistithi* (H. 2, 15, MS. in the Library of T. C. D., p. 61, b), "food of belief, i. e. baptism, i. e. the reward of the baptized one." *Crinne* i.e. *ainm do baisti*, *ut est biathad crinne* i.e. *logh na baisti intan imlinn* γ *imbiadh doberar* i.e. *ó ní* is *credintibus bautisum* [i.] in *baithis creidmedhe* (O'Davoren's Glossary), "a name for baptism, *ut est* 'biathad crinne,'" i.e. reward of the baptism when much ale and food are given, i. e. since there is *credentibus baptisma*, i.e. the baptism of believers." With *foilce* cf. *folcaim*, gl. *humecto*, gl. *lavo*, Z. 78, Gaulish *Volcatius*, *Volcae*, Z. 66, W. *golchi*, *lavare*, Z. 151. 1046. *Athair* (gl. *pater*), O. Ir. *athir*, is declined *supra*, No. 3, and has, as before observed, lost the initial *p* (the root is *pâ*, "to protect, to support, to nourish"): hence *aitherrechtaigthe* (gl. *patronymicum*), Z. 972. Welsh has lost the word corresponding with *athair* (W. *tad* = Skr. *tāta*, carissime). The Breton *compizrien* (*compatres*) is, perhaps, a loan-word, but cf. W. *athrach*, "relationship," *cyfathrach*, "affinity" (ach, "pedigree").

1047–1051. *Bráthair* (gl. *frater*) = brother, O. W. *brawt*, pl. *brodyr*, Corn. *braud*, *broder*, declined like *athir*, and found in all the Indo-European languages; Skr. *bhrâtr* (acc. *bhrâtar-am*), Zend. *brâtar*, *et v. supra*, No. 570. The root, according to Bopp (Gloss. 253), is uncertain. Prof. Max Müller, however, says that "the original meaning of *bhrâtar* seems to have been he who carries or assists" (*Oxford Essays*, 1856, p. 16). In accordance with this view we may suppose *bráthair* to stand for an original

original bhrâtar, root bhrâ, from bhar (bhr, Ir. *bar*, *robar-t*, tulit, Z.). In Old Irish this noun in the nom. sing. and gen. and dat. pl. (bráithre, bráithrib) seems to have gone over to the *i*-declension. Cf. the decl. of the Lith. stems dug-ter, mo-ter, gen-ter, seser, Schleicher, *Handbuch der Lit. Sprache*, i. 193. 1048. *Braen aimsire* (gl. imber, rain-shower). *Braen* (leg. bráen) seems bróen, “pluvia,” in Z. 41; so in Colmán’s Hymn, l. 53:—

In spirut nöeb ronbroena, crist ronsóera, ronséna.

The Holy Spirit rain upon us! Christ deliver us (and) bless us!

Braen is explained “a drop” by O’R.; so, Gael. *braon*, and this certainly seems its meaning in Ir. Nennius, ed. Todd, 206: *fofrith fer móruleach ind* γ *braena fola derge tairis*, “a great-bearded man was found therein, with drops of red blood over him.” It is perhaps radically connected with W. *bwrw*, to cast, to throw: *bwrw gwlaw*, to rain. *Aimeire*, gen. of *aimser*, “time,” “season,” W. *amser*. 1049. *Cularan* (gl. eucumer, cucumber) is *cularain* in O’R.; cf. W. *cylor*, “earth-nuts,” Bret. *kéler*. 1050, 1051. *Mi* (gl. September, gl. October), W. *mís*, a month. The gen. sing is *mís*, = *mâ(n)s-as*, one of the few stems in *s* remaining in Irish, if, indeed, there be another. Cf. *mís-tae*, gl. *mensurnus*, gl. *menstruus*, Z. 256; and Skr. *mâs*, “moon,” “month,” Zend. *mâonh-*, *μῆν*, *μεῖς*, Lat. *me (n)s-is* (from *MÂNS*, as can-is from *KVÂN*).

1052-1056. *Máthair* and *Bean* have been noticed *supra*, but with respect to *máthair* = *mâtar-i*, I may here quote Prof. Max Müller (*Oxford Essays*, 1856, p. 15): “Among the early Arians *mâtar* had the meaning of maker, from *MÂ*, to fashion; and in this sense, and with the same accent as the Greek *μήτηρ*, *mâtar*, not yet determined by a feminine affix, is used in the Veda as a masculine. Thus we read, for instance, *Rv.* viii. 41, 4:—*Sáh mâtâ pûrvyám padám*. He, Varuna (Uranos), is the maker of the old place.” 1053. *Bean* (gl. mulier), O. Ir. *ben*, must have had some curious irregularities in its declension. I have not yet found all the O. Ir. forms, but the following list will probably prove correct so far as it goes:—

Sing.	Dual.	Plur.
N.    ben		mnáa
G.    mnáa		ban (í)
D.    mnái		mnáib
Aec. mnái (í)	(dí mnái ?) <sup>1</sup>	mnáa
V.    a ben		a mná

Here

<sup>1</sup> Dotháet cùchulainn iarsin co tard a druim frisinliic γ bahole amenma leis γ dofuit cotlud fair conaccaí

Here there seem to be three bases: 1°, *bani* (ben) = *gvani*, Skr. *jani*; 2°, *bana* (ban) = *gvanâ* = γυνή, Beot. *βάνα*, Vedic *gnâ*, for *ganâ*; and 3°, a lengthened form *mnâvâ*, for *bnâvâ*, for *banâvâ* (W. *benyw*, Corn. *mennyw*) = *gvanâvâ*. What is the form *bândæ*, “goddesses,” Z. 280? Perhaps a double plural (nom. sing. *bandea*, *ibid.*, gen. sing. *bandae*, Z. 1029). 1054. *Slinn criadh* (gl. linter, i. e. later), “a brick, tile;” cf. W. *pridd-faen*, *pridd-lech*, lit. “clay-stone,” where *pridd* = *criadh*. 1055. *Cætharrach* (gl. puber) = W. *cedorawg*, cf. W. *eaitoir*, gl. *pubes*, Z. 48, hod. *cedor*, “hair of pubescence,” Bret. *kezour*, *pubertas*. 1056. *Uth* (gl. *uber*), leg. *úth*, gen. *útha*, see *supra*, No. 102. I think now that *úth* may have lost an initial *p*; cf. W. *piw*, “dug,” “udder.”

1057-1061. *Docinelach* (gl. degener), leg. *dochinéalach*, from *do*, the particle of quality before mentioned, and *cinéalach*, an adj. formed from *cenél*, as to which *v. supra*. 1058. *Bocht* (gl. pauper), gen. sing. masc. ind *aisso boicht*, Z. 250; dat. pl. *donaib bochtaib*, Z. 823: cf. *boctán*, gl. *pauperculus*, Z. 111, and perhaps W. *bychodawg* (= *boxátâco*?), Corn. *bochodoc*, gl. *inops*, Z. 295. Cf. Skr. *bhiksh*, “to beg,” *bhikshu*, “beggar.” 1059. *Sine oocta* (gl. *uber*), if this be what the scribe meant, *sine*, nipple, has occurred *supra*, No. 151, No. 1039: *oocta*, gen. sing. of *ucht*, breast: *v. supra*, No. 812. 1060. *Machaire* (leg. *machairech*?), gl. *campester*, *v. supra*, No. 866. 1061. *Caillteamhail* (gl. *silvester*), from *caill* and *amail* (= *samail*, *samali*), apparently with the insertion of *t* before aspirated *s* (*caill-t-seamail*), as in *mín-t-súilech*, No. 430: however, *coil* makes its nom. pl. *coilte* in modern Irish.

1062-1065. *Uachtlanaidhe* (gl. celeber), *Uachlan* (gl. saluber), have each the peculiar mark which the scribe seems to have placed where he was not sure of the correctness of his Irish gloss. Certainly he was right in putting this mark here. Celeber is glossed by *erdaire* in Z.; saluber in O. Ir. would be *slán*, *sleinech*, or *sláintech*. 1065. *Gruamda* (gl. acer), from *gruaim*, surliness, Corm. v. *Groma*. Cf. W. *grwm*, Eng. *grum*.

1066-1074. *Etechail* (gl. volucer), in O'R. *eiteaccail*, “volatile;” cf. *eite*, quill, feather (= *pettia*?). 1067. *Góithamhail* (gl. paluster), cf. *góithlachde* (gl. paluster), Z. 41; *isin goithluch* (gl. in palude), Z. 822. 1068. *Eithidemail* (gl. acris, leg. *ala-cris*?), *eithideamail* (gl. *alaeris*), apparently formed from a personal subst. *eithid*, “goer,”

*indamnai* [O. Ir. *indimnái*?] cuai indalanai hrat úaine impe alaili brat corera coidíabail imsude (“then Cuchulainn went and put his back against the rock, and his heart was low, and sleep came upon him. He saw the two women [coming] towards him—one of them [with] a green cloak around her, the other [with] a red, five-folded cloak round her”).—*Seirglige Conculainn*.

"goer," which I have not met, though *eathaim*, "I go," *eathadh*, "going," occur in O'R. With *eathaim* Bopp compares the Skr. r. at, ire. 1069. *Uaidh* (gl. polyandrium), πολυάνδριον, a common burial-place) should probably be read *uaigh*, "graves." 1070. *Earrach* (gl. ver), O. Ir. errach, gen. errraig (it luathider gáith *nerraig*, "they are swifter than the wind of spring;" Seirg. Cone. *Atlantis*, No. iii. p. 110). This interesting word (stem (v)erraka, for vestraka? root vas, to clothe) seems to have lost the initial *v*, like úrde, viridis, W. guyrdd, Z. 66, uisce = vad-scia? water. *Errach* is derived by Cormac from the Lat. *vēr*, but *vēr*, though it may come from the same root, is formed differently. *Vēr* is = *verer* = *ves-era*, the vowel-flanked *s* becoming *r* as usual, and the thematic *a* being lost, as in *ēap* = *Fēorap*, and as is usual when *r* precedes it. See Benfey, G. W. i. 309. 1071. *Corp leghas* (gl. cadaver), "a corpse that dissolves" (decomposes, decays); *corp*, gen. cuirp, now a masc. a-stem, like W. corff, pl. cyrrff: both *corp* and *corff*, no doubt, were originally *s*-stems, but have gone over to the vocalic declension: *v. supra*, No. 812, and seem taken from the Lat. *corpus*. *Leghas*, 3rd sing. pres. relative of *leghaim*, the verbal subst. of which occurs in Z. 580, 614, illobad et *legad* (in corruption and dissolution); cf. also lechdacha, liquids (in grammar), Z. 968. *Leghaim* (cf. W. *lliaw*, *liiad*) is etymologically obscure to me, unless indeed Bopp be right in comparing it with a Skr. *layāmi*, r. *ll* (liquefacere, solvere). As to the forms *legh-as* (pl. *legh-ate*), fut. *leghfas*, pl. *leghfate*, Schleicher, Beitr. i. 503, would regard them as the participles present and future active, only preserved in the nom. form of the sing. and plur. The form in *s*, he thinks, expresses the Lat. *ns* (the loss of *n* before *s* being common in Irish), while that in *te*, in the nom. pl. m. and f., would correspond with the Lat. *nt̄es*. It must, however, be observed that both these forms aspirate: thus, ar eech duine *midus thrastar dam* ("against every one that meditates evil to me," Patrick's Hymn): *cid druailmide m̄bes chechta* in da rann, Z. 472, "quamvis sit corrupta utraque duarum partium:" *bes chuibsech*, Book of Armagh, 17 a, 1. Plur. *foilsigdde phersin* "quae significant personam," Z. 198; *beta thuicsi* "qui sunt electi," Z. 197. Hence, when the practice of aspiration was introduced, these forms must have ended in a vowel, not in *s*; and I follow Professor Siegfried in regarding them as having arisen from the agglutination of pronouns, the relative construction being originally an inverted one. 1072. *Pipur* (gl. piper), from the Lat. 1073. *Sét slighedh* (gl. iter): int-seuit bite hí each eréch (paths that are into every country, lit. boundary), Z. 237. Hence, *sét* appears to have been a masc. a-stem = *senta*. Glück has compared the O. Brit. name Gabro-sentum, which in Mod. Ir. would be *Gabhariséid*, "goat-path;" Cf. also W. *hynt*, f. Bret. *hennt*, m. Corn. *eun-hinsic*, just, Z. 145; O. W. *duguohintiliat* (incredens), Z. 149; *tidoihinto* (?) per avia,

Z. 866. The Irish séitche (= *sintaciâ*), “wife,” originally an abstract noun, like aipche, has been referred by Dr. Siegfried to sét. So much for Celtic cognates. In Gothic we have “*sinths* m. (Schulze) Mal, z. B. in *ainamma sintha, traim sintham* einmal, zweimal, vrm. eigentlich Gang, Reise (= Mal in mehreren deutschen Sprachen) *gasintha, gasinthja* m. Gefährte, *συνέδημος*; pl. genossenschaft, *συνοδία*.” Dief. Goth. Wörterbuch, ii. 210, 211, where *hynt* and *seud* (= O. Ir. sét) are also compared, as well as O. H. G. *sind* (iter, trames), M. H. G. *gesende* (comes), A. S. *gesið*, *sendan*, Eng. *send*, &c. *Sligedh*, gen. sing. of *sligi*, gl. via, *supra*. 1074. *Dealg* (gl. splinter), O. Ir. *delg*, gen. *deilg*, thorn, pin, A. S. *dale*, has been compared *supra* with Corn. *dele(h)*. It occurs in the St. Gall incantations, Z. 926, imm an *dely* (around the thorn), manibé an *dely* and (unless the thorn be there). Hence, it appears to have been a neut. a-stem.

1075–1079. *Cac gabhar* (gl. ruter), “goats’ dung” (excrement), leg. *cacc g.* = W. each; cf. Lat. *caco*, Gr. *κακκάω*, *κάκκη*, Skr. *çakṛt*, in the weak cases *çakan*, Lith. *szeku*: the German kacken infringes Grimm’s law. *Gabhar*, W. *gafar*. As to *gabhar*, v. *supra*, No. 372. 1076. *La oirrthi* (gl. juger, an acre) I cannot explain, unless the Irish be for *lá-airthe*, “a day’s ploughing” (*airthe*, from *aratio?*), i. e. as much land as can be ploughed in a day; cf. W. *aradu*, to plough. There is probably some blunder in the gloss. 1077. *Nóin* (gl. vesper, evening), from the Lat. *nôna* (the third hour before sunset), with change of declension; W. *nawn*, A. S. *nón*, Eng. noon, Dan. *noen*. 1078. *Oide* (gl. nutritor), O. Ir. *aite*, which occurs in a gloss in Z. 1066, *air-danimmart greim á aite*, “his rearer’s influence constrained him.” (Note the genitivo’s identity with the nom., *aite*, not *aiti*. Perhaps, however, *aite* is the gen. plur.) The word also occurs in the Leabhar Breac Sermon on Brigit, cited by Dr. Todd, Lib. Hymn. 65: *Isé a hathair na noemoigise intathair nemda, isé a mac Isu Crist, isé a haite in Spirit nöeb*, “this holy virgin’s father is the heavenly Father: her son is Jesus Christ, her nurturer is the Holy Ghost.” The non-aspiration of the *t* in *aite* can hardly be explained, except by assuming its original duplication (as in *cruitire* = *crottaria*); *aite* would then represent a primitive *attia*, which may be compared with Skr. *attâ*, mother; Lat. *atta*, Fest. Gr. *ἄττα*, Goth. *atta*, father; *aithei*, mother; O. Bohem. *ot.* 1079. *Onoir* = honor, whence it is taken, but with change to the i-declension, as in *preceptoír*, &c.

1080–1084. *Leghtoir* is from the Latin *lector* [*lēgo*], which would regularly become *lechtóir*: the Irish root *LÉG*, read; in *rolég* fanacc, did he read or not? Z. 1434, exhibits a strange lengthening of the vowel: cf. W. *magwyr* = *macřria*. *Lēg* enters into composition: act *arroilgither* (ar-ro-lég-fither) ind *epistile dūibsi berthir uaib Laudocensibus et doberthar* ind *æpistil scrifther do suidib con arlægthar* (= ar-lég-atar) *duibsi*,

duibsi, "when this epistle shall have been read to you, let it be brought from you to the Laodiceans; and let the epistle that is written to them be brought so that it may be read to you." Z. 1044, con arlégidsi, gl. vos legatis, Z. 1044. In legai-s, the 3rd sing. pret., the verb in question seems to have passed over to the ai (ê) conjugation :

Inn insib mara torrian ainis, innib adrími,  
*Legais* canoin la german, ised adfiadat lini.—*Fiacc.* 6.

In the isles of the Tyrrhene sea he remained, in them he meditated :  
 He read the canon with Germanus ; this histories make known.

*Soleghtha*, soleghtha, gl. legibilior, *infra*. The root scrib has also been borrowed, and we find it in what is supposed to be the oldest MS. containing specimens of the Irish language, viz., the Book of Dimma (Library of T. C. D.). Thus, at the end of St. Matthew's Gospel: oróit' dodimmu rodscrib [“pray ye for Dimma who wrote it?”] pro deo γ benedictione ; at the end of S. Luke's: oroit dodianchridiu diaroscribad [“pray ye for Dianchrude, for whom was written”] hic liber et dodimmu [“for Dimma”] scribenti, amen . . . (Dimma is supposed to have written this A. D. 620). 1081. *Gradh* (gl. amor). Bopp (Gloss. 107) refers this to the Skr. r. *grdh* desiderare appetere, with which gorte (famine, Goth. *gredus*, hunger) has been connected *supra* : cf. also O. N. *grād*, Eng. greed. 1082. *Doctuir*, from the Lat. *Anamchara*, lit. “soul-friend,” is the beautiful O. Ir. word for doctor, teacher. 1083. *Maisi* (gl. decor)—1084. *Mimaisi* (gl. dedecor), leg. *maise*, *mímaise*, et v. *supra*.

1085–1089. *Saethar* (gl. labor), in Z. *sáithar* (n.?), gen. *sáithir* : is nisse lóg a *sáithir* do chách (just is the reward of his labour to every one), Z. 1051; astorad *sáithir* do (Book of Armagh, 184 b, top margin), acc. sing. *cen sáithar*, Z. 251. 1086. *Tés* (gl. calor), gen. *tesa*, Z. 12 = W. *tes*, “sun-heat;” perhaps = *tepsu*, Skr. r. *tap*. 1087. *Dath* (gl. color), dat. pl. *secht mír gloinidi* con *dathaib* examlaib in a timchell, “seven chrystal walls, with various colours around it,” Vis. Ad. 1088. *Boltanadh* (gl. odor), cf. ni *boltigetar* side *bolad*, “non odorem faciunt hi,” Z. 447. 1089. *Bréntus* (gl. fector), v. *supra*.

1090–1094. *Dénmusach* (gl. factor) from *dénmus*, O'R. *deanmas*, an effect, and this from *dénnum*, “to do.” 1091. *Doilbtheoir* (gl. factor) has been noticed *supra*. 1092.

*Cennaidhe*

<sup>1</sup> The Lat. *orātō*, hibernicised. *Oratio* was also imported : I have not met the nom. sing., which must have been *orathe*, *oirthe* (cf. *coibse*, from *confessio*), but the acc. sing. *orthain* occurs in the Lib. Hymn., p. 32: Nínine écas dorine innorthainse no fiac sleibhte, “N. the sage made this prayer, or Fiac of Sletty.”

*Cennaidhe* (gl. *empor*), O'R.'s *ecannaidhe*, “a merchant, any dealer:” *cethrar imorro roseenai* (gl. *pátraic*), “now four persons purchased Patrick” (Pref. to Secundinus' Hymn). 1093. *Didnighteoir* (gl. *protector*), O'R.'s *dideanoir*, “protector, guardian,” from *dítu*, gen. *diten*, as to which *v. supra*. 1094. *Boc* (gl. *tener*), *hod*. *bog*, “soft, tender, penetrable,” O'R., cf. *buigi* (gl. *mollior*), *infra*, Bret. *bouk*, “soft;” hence the Engl. “bog.”

1095-1099. *Figidóir* (gl. *textor*), *figheadóir*, O'R., “a weaver,” from the causal verb *figim*, I weave, Corm. (W. *gwau*, *gwéu*, Bret. *gwéa*, to weave). Bopp (Gloss. 335) refers to the Skr. r. *vē*, *texere*, *suere*, and compares Lat. *vieo*, Gr. *η-τριον*, Lith. *udis*, *textura*; see also Diefenbach, G. W. i. 148, 431; Benfey, Gr. W. i. 287. To the Engl. “weave,” web, O. H. G. *web-an*, &c. (see Curtius, G. E. i. 261), we cannot yet quote the corresponding forms in Old Irish and Welsh. 1096. *Triallatóir* (gl. *nitor*, *attempter*). The stem from which this noun is formed occurs in the Lib. Hymn. (pref. to Fiac's Hymn): “*dentalar trial [mo] berthasa*, ol Dubthach, con accadar Fiac, “Let an attempt be made to tonsure me,” said Dubthach, “so that Fiac may perceive it.” 1097. *Fliuchidect* (gl. *liquor*), from *fliuchaide* *humidus*, Z. 272, v. *supra*. 1098. *Cumdaughtóir* (gl. *conditor*), cf. *cumtach*, *ædificatio*, Z. 229, 777, 1046. 1099. *Maigister* (gl. *retor*, leg. *rector*), from Lat. *magister*.

1100-1104. *Senbír*, from the Lat. *senior* (which would, I think, more regularly have become *sinór*); W. *henwr* = *hen-gwr*, a Gaulish *senoviro-s*. 1101. *Eistidóir* (gl. *auditor*), cf. O'R.'s *eistim*, “I hear;” by metathesis for O. Ir. *étsimm*, cf. *héitsidi* (*auditores*), *éitset* (*audiunt*), Z. 23, 87; *foéitsider* (*subintelligitur*), Z. 34; *foétsecht*, *subintellectio*, Z. 771: the preservation of the *t* suggests the loss of an *n*. 1102. *Croidhe* = *cradia*, *eridio*, in O. Ir. an ia-stem, neuter like Skr. *hrdaya*, Zend *zeredha-ya*, Goth. *hairtō*, and Slav. *srúdice*, while Gr. *καρδία*, and Lith. *szirdis*, are fem. The gen. and dat. of *eride* occur in the following gloss from Cormac: *Torc*, i. nomen do *chridiu* ut etan dixit. Ni fó<sup>1</sup> in dam dom mo thuirce i. mo *chridi* im chliab cofil forerith. “*Torc*, i. e. a name for the heart; as Etan said, ‘not good is the throbbing of my *torc*, i. e. of my heart in my bosom which is trembling.’” Cf. also *luatchríde*, gl. *cardiacus* in the Leyden codex of Priscian; *Dianchríde*, *supra*, No. 1080. What is the *erid* in *fomchridichfidersa* (gl. *accingar*), Z. 475; *fochridigedar* (gl. *accingit*), Z. 476? Perhaps we may connect with this *cris*, gen. *cresa*, a girdle: Bret. *dar-grciz*, “the girdle or the middle of the body.” *Croidhe* is always spelt *eride* in Z. (the *o* in *eroidhe* being introduced to mark the broad pronunciation of the *r*). I know not if W. craidd

<sup>1</sup> F6 (*s* being lost between vowels, and *au* becoming *ó*) = Skr. *vasu*, Zend *vôhu*.

craidd were ever a stem in ia. 1103. *Fairge* (gl. equor), v. *supra*. 1104. *Marmur*, marble, from Lat. *marmor*.

1105–1109. *Ainmidhe* (gl. castor), an animal. 1106. *Ad*, hoc ador *ad* should, perhaps, be read (as O'D. suggests) hoc ador *torad*: *torad* is “fruit” in O. Ir., dat. sing. *torud*, Z. 231. 1107. *Ughdur* (gl. auctor), from *auctor*: cf. O. Ir. *augtortás* = *auctori-tas*, W. *awduri*. 1108, 1109. *Maisi*, *Mimaisi*, v. *supra*.

1110–1112. *Cuimneach* (gl. memor), co-m'n-ech. 1111. *Micuimneach* (gl. im-memor), root *MAN*, as to which v. *supra*: cf. ní *cuman* lim, gl. *nescio*; *cuimnigedar* (gl. reminiscentis), Z. 843. 1112. *Tecoisce* (gl. doctior), cf. *tegaise*, *supra*, would have been in O. Ir. *tecaisciu*. The -*iu*, -*u* in the O. Ir. comparatives from *iūs*, and this from iās = Skr. iyāns (strong theme), O. Lat. -iōs, Goth. *iza*, Gr. *īwv*. The *nīs* (spelt *nīas*, *niis*, *niis*, *infra*) preceding the adj., is = ní is, ní as, “a thing which is,” *is*, *as*, being, as I conjecture, respectively the third sing. indic. of the roots *as*, *ās*, the principal fragments of which remaining in O. Ir. are as follows:—

Sing.	Plur.
Pres. indic. 1. am, amm <sup>1</sup>	ammi (n) <sup>2</sup>
2. at	adib <sup>3</sup> , ada
3. is, it <sup>4</sup>	hit, it
as, at	(at)
Pres. subj. 3. asu, aso	atu.

#### Impersonal Flexion.

1. ismē, asmmē <sup>5</sup>	issnisni
2. istú	ississi, itsib.

I cannot explain these forms solely by the root *as* and the active voice. The átmane-forms of *as* given by the grammarians are fictions. One is therefore thrown upon the root *ās* and the middle voice, of which last there are, I think, clear traces in the Celtic dialects.

<sup>1</sup> Arnamtonnad *ndmm* (= na + amm) in duine, Z. 702.

<sup>2</sup> Ammi nēulig, Z. 252.

<sup>3</sup> Adib óis muintire, Z. 478; adib atrab do dia, *ibid.* Adib iressich, Z. 252. Before *m* the *b* is assimilated: *adimmaicc*, Z. 251. What is the form *abi* in Z. 1043, gl. 18: quasi dixisset *abi* mogasi dam atá far cōimdui in nim, “as if he had said that ye are servants: your lord also ia in heaven?” A misreading for *adi*, i. e. *adim*?

<sup>4</sup> Itsib ata chomarpi, Z. 894: ithé ciatu ruchreitset, Z. 570: rofess *it* fás infenechus icondelg ferb ndé, “it is known that the Fenechus is void in comparison with the words of God,” Corm. v. *Ferb*.

<sup>5</sup> Z. 434, -mmé, from mé + mé? Cf. Lat. *meme*.

dialects. In the first person sing. *am*, *amm* is the Skr. *asmi*, Gr. *ἐμμί*, *εἰμί*, Lat. *sum*, Lith. *es-mi*, Goth. *im*, Eng. *am*. Here Irish has retained the old form better than her Celtic sisters, the W. being *wyf*, Corn. *of*, Bret. *off*. The plur. *ammi* (*n̄*) is startlingly like the Gr. *ἐσπέν*, both, perhaps, standing for an original *as-masmi*. That the *n̄* is part and parcel of the Celtic form seems proved by the uninflected *m* (= *m + n̄*) in the corresponding W. *ym*, Corn. *on*, Bret. *om-p*, as well as by the fact that *ammi* does not aspirate, and must, therefore, have ended in a consonant. In the 2nd person sing. *a-t<sup>1</sup>*, like the W. *wy-t*, Corn. *o-s*, is formed by suffixing the pronoun of this person. But the *a* in *a-t* points to the Skr. *âsē*, Gr. *ἡσατ*, the 2nd pers. of the root *âs*, to sit, to be, “from which,” says Bopp, Gloss. 35, “the root of the verb subst. *as* is, perhaps, shortened.” Whereas the *wy* in *wy-t* rests on *ê*, *ai*, Skr. *asi*, Gr. *εἰ*. For the agglutination of the pronoun cf. O. N. *er-t*, Eng. *ar-t*, Goth. *vas-t* = Eng. *was-t*, O. N. *var-t*. The plural *ada<sup>2</sup>* seems from *adib*, which may = *adai+sib* the pers. pron. of the 2nd pers. pl.: cf. the Skr. *ādhvē* for *âs-dhvai*, Gr. *ἥσθε*. In the 3rd person *is* of course *is* = Skr. *asti*, Gr. *ἐστιν*, Lith. *es-ti*, Eng. *is*. But, like the Lat. *es-t*, Goth. *ist*, it must have lost its terminal vowel at an early period, for it never aspirates. Indeed, in one instance (*is nuisse*, Z. 370) it seems to take a transported *n*, which would point to an old Celtic form *ASTIN*. But here, perhaps, Z. misread *n* for *h*. The forms *it*, *at<sup>3</sup>*, in the sing. are obscure to me. Can they have passed over from the plur.? There *hit* (note the metathesis *aspirationis*, *h-i-t* = *i-h-i(n)t*), or *it* is = Skr. *santi* (for *asanti*), Zend. *hēnti*, Gr. *(σ)εντί*, *εἰστι*, Lat. *sunt*, Goth. *sind*: other Celtic forms are W. and Bret. *ynt*, Corn. *yns*, *ens*. *As* aspirates, and must therefore have ended with a vowel at a comparatively recent period. It is generally used in dependent or relative sentences; and *was*, I believe, originally identical with the Skr. *âstē*: *at* seems to point to *ἥνται*, Skr. *âsatē*, for *âsantai*, the nasal of plurality being omitted, as in *dadatē* = *διδο-νται*. The subjunctive forms *asu<sup>4</sup>* (*aso*), and *atu*, only occur in connexion with the conjunctions *ma*,

<sup>1</sup> Z. 1129.<sup>2</sup> Ada baill, Z. 251.

<sup>3</sup> Is and *at* gním tengad isind huiliu labramarni, “est officium lingue in omni quod loquimur,” Z. 446. This is an example of the use of *at* as a singular form. But there can be no doubt that it will be found in the plural. I can, however, as yet only quote Middle-Irish examples, such as “*at* buide do láma *at* brecca do heoil *at* liatha do súile,” Leab. Breacc, cited O'Don. Gr. 350. *As* is often found in an absolute position. Thus *As* du Christ as immaircide in salm-so, “*it is* to Christ this psalm is inscribed,” Z. 473: Sancti et justi it hé as chorp dosom. Christus *as* chenn ind noib *as* chorp, “Sancti et justi, it is they who are his body. *Christus* is head, the saints are body,” Z. 197, where note the use of *as* in the plur.

<sup>4</sup> M-assu thol, Z. 671.

*ma*, “if,” and *cia*, *cé*, “although,” Z. 671, 673. *Asu* (*aso*), the *s* of which is sometimes doubled, appears to me identical with the Skr. imperative *āstām*; and *atu* (the *t* of which is unaspirable, and must, therefore, have lost a preceding *n*) seems the Indo-European *āsantām*. 1113. *Laidiri* (gl. fortior), positive *laidir*: *laidiri*, gl. *fortitudo*, *supra*. 1114. *Mō* (gl. major). This form occurs in Z. 285, as well as *móo*, *móa*, *má*, *máo*, *máa*, W. *is mwy*, Corn. *moy*, Bret. *muy* (where note the preservation of the primitive *i*). One thing is tolerably clear about these forms, that they have lost a vowel-flanked *g*: cf. Skr. *mahiyāns*, Zend. *maçyéhím zām* = *μειζονα γῆν*, Bopp; Osc. *mais*, Lat. *major*, for *mag-ios*, Goth. *maiza*, *μειζων*, from *μεγγων*. So in the superl. O. Ir. *maam*.

1115-1119. *Lugha* (gl. minor), in Z. 283, 284, *lugu*, *laigu*, W. *llci* = *ε-λάσσων* (*ε-λαχjων*), Lat. *levior*, Skr. *laghiyāns*, Eng. less. 1116. *Ferr* (gl. melior) = W. Corn. and Bret. *guell*, Z. 286: cf. Skr. *varyāns*, *āpeīwv*. The second *r* in *ferr*, *l* in *guell*, represent the assimilated *y*: W. superl. *goreu* stands for *varama*. 1117. *Mésa* (gl. pejor), *mesa*, Z. 285. The positive is the prefix *mí-* (Ebel) = Goth. *missa* (Dief. G. W. ii. 76) = Eng. *mis*: cf. Skr. *mithyā*, “falsely.” There are two other O. Ir. comparatives in *-sa*, viz., *nesa*, *nessa*, or *nesso*, “nearer,” and *tresa*, or *tressa*, “firmer,” “stronger.” *Nessa*, W. *nes*, if connected with the Zend *nazdista* (*proximus*) = Skr. *nēdishṭha*, may stand for *nasdiās*: cf. Skr. *nēdiyas*. (With the superl. Ir. *nes-sam*, W. *nesaf*, Ebel has compared Umbr. Osc. *nesimo*.) *Tressa*, W. *trech*, Bret. *tréc'h*, seems to point to a Gaul. *trexiās*, but this leaves its connexion with the positive *tréñ* unexplained, unless, indeed, this be = *trexna*.

1120-1124. *Sanntaigi* (gl. avarior), *sanntach*, *supra*, No. 667, 1121. *Dilé* (gl. ca-rior), posit. *dil*; is *dil laec maid* [leg. *maith*] do dénum dūibsi, “she likes (lit. est gratum ei) to do good to you,” Z. 283: *nimdil*, Z. 942; compar *diliu*, Z. 283; superl. *dilem*: is hed as *dilem* lium rath preepte, “It is this that is dearest to me, the grace of teaching,” Z. 604. 1122. *Soillsi* (gl. clarior), pos. *sollus*, *solus*. 1123. *Meata* (gl. debilior) = O. Ir. *mettu*, from O'R.'s *meata*, “cowardly, fearful, timid,” reminds one of the Goth. *gamaids*, Eng. *mad*, but perhaps the resemblance is accidental. Cf. W. *meth*, “a miss,” *methiant*, failure, decay, Corn. *meth*, *pudor*, Z. 223, *méza*, “timide,” “honteux.” 1124. *Gile* (gl. albior), pos. *gel* (= *gila*), *geal* (gl. *albus*), *supra*, No. 659. Cf. Lat. *gil-vus* = O. H. G. *gelo*, Eng. *yellow*. “The stem,” says Lottner (7 Zeits. 184), “is widely spread, but with other suffixes: Gr. *χλωρός*, Skr. *hari*, Sl. *žlütü*, Lith. *geltas*.”

1125-1129. *Socarthanaighi* (gl. amabilior). 1126. *Soleghtha* (gl. legibilior). 1127. *Somolta* (gl. laudabilior), all formed by prefixing the particle *so* (= *ε*̄*v*) to adjectives formed respectively from the roots *CAR*, *LÉO*, and *MOL*, as to which *v. supra*, and compare with *socarthanaighi* *cairddine*, for *cairtine*, “of friendship,” Z. 740, *cairddinigther*

(amari), Z. 1129, which, however, are formations from the participial stem, carant. 1128. *Conaichi* (gl. felicior), cf. O'R.'s *conách*, "prosperity, affluence." 1129. *Glica* (gl. sapientior), O. Ir. *gliceu* : ar ni pa *gliceu* felsub olambieidsi si in Christo estis, Z. 1040, "for no philosopher is wiser than ye will be," &c. : the abstract derived from it occurs in a gloss on "sapientes in astutia," Z. 257, viz., *isin tuaichli isin glicci*, i foili, 1130: cf. Goth. *glaggvus*, O. N. *glöggr*, A. S. *gleav*, N. H. G. *klug*, Dieffenbach, G. W. ii. 411.

1130-1133. *Cainsuaraighi* (gl. benignior), read *cáinfuarraighi*? compar. of *cáin-fuarach*, voc. sing., *eain[ʃ]uarraig*, occurs in Gildas' Lorica. 1131. *Dana* (gl. audacior), leg. *dána* : the positive of this is *dána*, cited *supra* from Colman's Hymn, 12, and glossing *davus* in Z. 20. With *dána*, Glück, 92, connects the river-name Dânuvius (N. H. G. Dônau, Eng. Danube), often wrongly written Danubius. Cf. also *dánatu* (audacia), Z. 769. The dat. sing of *dána* occurs in the Féilire, Jan. 23:—

<i>Césad cebriani</i>	The suffering of Cebrianus
<i>clementi consádu:</i>	And of Clement I celebrate:
<i>ronsnadut dondrígu</i>	May they convoy us to the Kingdom,
<i>conandúnad dánu.</i>	With their daring host.

1132. *Seirbe* (gl. amarior), pos. *serb*, O'R.'s *searbh* = W. *chwerw*, O. H. G. *sueran* (*dolere*) cf. the Eng. *service* *trec*; cf. the adverb *intserbu* (gl. *amarius*), Z. 563. Z. has also the subst. *serbe*, a fem. iâ-stem: gen. sing. o *cech cenélu serbe*, Z. 257, "ab omni genere amaritudinis," acc. sing. *cen serbi peetho* (gl. *azymi*), "without the bitterness of sin." 1133. *Labartaighe* (gl. loquacior), pos. *labartach*, an adj. formed from the base *labar*, frequent in Celtic: cf. Corn. *uir-leueriat*, *veridicus*, *gou-leueriat*, *falsidicus*, Z. 98, W. *llafaru*, *llefaru*, to speak; *aflafar*, dumb (= Ir. *amlabar*, Z. 743), and in Irish, *labrad loqui*, *sermo*: *combad an dede sin im' labrad-sa*, Z. 460, *rolabrástar*, *supra*, "he spoke," which comes from a deponent *labra-r*, Z. 444. Bopp, in his Glossary, p. 297, has referred the Mod. Ir. *labhraim*, I speak, *labhradh*, speech, to the Skr. r. *lap loqui*, *sed qu.*; cf. the Gaulish name *Labarus*. A form, apparently taken from the Lat. *labrum*, occurs in O. Ir., but unfortunately I am as yet only able to quote its acc. pl.:—

Sén, a christ, mo *labra*  
a choimde secht nime!

Bless, O Christ, my lips (?)  
O Lord of seven heavens!<sup>1</sup>

Before

<sup>1</sup> Verses prefixed to the Leabhar Breacc copy of the Féilire of Oingus célé Dé ("God's companion"). In a MS. preserved in the Bodleian, however (Rawlinson, F, 95, fo. 59), this passage runs: Sén a christ mo *lābrad*, a choimdia secht nime,—and this I believe to be the true reading.

Before leaving the subject of the Celtic comparatives, I take the opportunity of referring to a paper on the subject by Dr. Ebel in the *Beitr.*, vol. ii., pp. 78-80, and of printing a note with which I have been favoured by Prof. Siegfried: "I was long doubtful whether the Old Irish comparative in *iū*, *u*, was from -iān (like Greek) or -iās (like Latin). I am now convinced it is from -iās, whence by weakening, iūs, *iū*. We have the analogy of the acc. pl. of masc. a-stems, which ended in -ūs, not -ūn (ex -āns); this we know, because that case never appears with the transported *n*, as in the sing. fer (n̄). The Welsh termination of the comparative -ach, the Breton -och, one would wish to explain likewise from -iās. But I believe that this syllable (the Indo-European *tāns*) is totally lost in Welsh, as it is almost in Irish. No one will find this unnatural who knows that the original accent of the comparative was on the radieal syllable. The termination -ach must then be some agglutinated word or particle, though such seems at first not offered by the Welsh lexicons. I would point to a possible connexion with ēg, ēgw, ēgoχa, W. *eh-*, Ir. *as-*, and especially with the unexplained *assa*, which occurs with the Old Ir. comparative in Z. 286. Cf. also the Welsh 'ech-doe, day before yesterday, *ech-nos*, night before last.'

1134-1139. *Saithech na tuise* (gl. turibulus, thurible, censer), "vessel of the incense :" *saithech*, occurs, spelt *soitheach* in the *Lebar na Cert*, p. 236. Dare we compare the W. *saig?* *Tuise*, gen. of *tus* (which occurs in composition in *tuslestar*, gl. turibulum, Z. 1120); *tus* is from the Lat. *tus*, and from the inflection of the adjective *dimór* in the following lines, it appears to have been feminine (Lib. Hymn. 7 a):—

Melchar tiddnachtaid indōir	Melchar, giver of the gold :
Casper tucc intus dimōir	Casper brought the excellent frankincense :
Patifarsat tucc inmírmaita	Patifarsat brought the good myrrh ;
Conastarat <sup>1</sup> dondríg[f]laith.	He gave them to the kingly Lord.

The acc. is more correctly spelt *túis* in Harl. 1802, 5 b (*tuis* dodia dodégtidnae).

1135. *Urralaisti* (gl. horologium, ὁρολόγιον) I have never met elsewhere. It is identical with the W. *orlais*, horloge. Cf. *próiste*, *cóiste*, from broche, coche. 1136. *Piloir* (gl. colosdrigium, i. e. collistrigium, collum, stringo), French pilori, "Engl. pillory, aus dem deutschen pfilare?" (J. Grimm, *Rechtsalterthümer*, 725). 1137. *Compas no raing antsair*, "a compass, or the carpenter's (or mason's) divider," O'D.; *sair*, gen. sing. of *sáer* = W. *saer*, a mase. a-stem. Cf. *sáirdénmidecht*, gl. artificium, Z. 771; *sáer* oe suidigud sillah, Z. 1018, "an artist in placing syllables;" n. pl. *nitat sáir* huili oe saigid for sunu, Z. 460, "all are not artists in disputing respecting sounds,"

<sup>1</sup> Cf. *contaraf*, Z. 360 (4).

sounds," Corn. *sair artifex*, *faber*, Z. 142. How is it that the initial *s* is retained in Welsh? Ciaran macc intsáir ("Céranus filius *artificis*," Book of Armagh) is a well-known person in Irish hagiology, as is also the Gobhan *Sáer* in Irish tradition. The Highland name Macintyre = mac intsáir. 1139. *Maide sgine* (gl. manubrium), handle of a knife; *maide*, lit. "wood," "stick," occurs in Corn., and Bopp compares it with Skr. *manthâna* (*rudis*); *sgine*, gen. of *sgian*, as to which *v. supra*, No. 440.

In conclusion, I have to repeat the expression of my great obligations to my friend and teacher, Professor Siegfried. To his genius or guidance are due all the novel truths brought forward in this Commentary, and he is in nowise responsible for the mistakes which it contains. I have also to request that my readers will, before forming an opinion on the contents of any of the preceding paragraphs, see whether the statements made therein have been corrected, completed, or modified in the Corrigenda and Addenda at the end of the volume.

## A P P E N D I X.

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It has been thought that the following Hymn, with the glosses thereon, would form an appropriate supplement to the foregoing Traet and Commentary. The poem in question is taken from the copy preserved in the so-called "Leabhar Breac," or "Speckled Book" of the Mae Egans (fol. 111, *a*, *b*), a manuscript in the Library of the Royal Irish Academy. In the opinion of Dr. Todd, this manuscript was produced in the latter part of the fourteenth century. It is a large and well-written codex, and contains many Irish tracts and poems, of which some (such as the "Vision of Mae Conglinni," and the "Calendar of Oingus") are of considerable antiquity.

I know nothing certain about the Gillas (or Gillus—the MS. allows of either reading) to whom the scribe attributes our poem. As, however, Laidcenn, son of Baeth the Victorious (who would seem from the preface to have brought Gillas' production to Ireland), died in the year 661<sup>1</sup>, we may perhaps presume that our Gillas was the celebrated Welshman, S. Gildas Badonicus, whose death is recorded in the Annals of Ulster, at the year

569.

<sup>1</sup> "This ecclesiastic was a pupil of S. Lactan, at Clonfert-Molua, now Clonfert-Mulloe, or Kyle, in the Queen's County, and died on the 12th of January (at which day he is commemorated in the Irish calendars), in the year 661."—Reeves, *Proceedings R. I. A.*, Nov. 8, 1858, where also may be found the obituary notices of Laidcenn, contained in Tigernach and the Annals of Ulster. In the latter he is called *Laidgcenn sapiens*. In the Bodleian Annals of Innisfallen we find at the year 651, *Quies Laidcenn mc. Baith bannaig*. For this quotation, as well as for the following extracts from the calendars, I am indebted to Dr. Reeves:—

Crist asrfinair rindaig  
Laidcenn macc Baith bandaig.

Christ's acute mystery-explainer is  
Laidcenn son of Baeth the Victorious.

*Féilire Oingusso*, Jan. 12.

(*rindaig* is glossed by *glic* in the *Leabhar Breac*, and the first line by "is rinnaith irrúnib crist, i. e. he is sharp-pointed in the mysteries of Christ." *Bandaig*, gen. sing. m. of *bandach*, is translated "victorious" on the authority of Colgan). Laidhgenn macc Baoith o Cluain ferta molua et as ann ata a adhnacul, Aois Cr. 660, "L. son of B. of C. F. M. and there is his tomb, A. D. 660."—*Calendar of Donegal*, Jan. 12. So the scholiast on Marian Gorman at Jan. 12: Laidecenn 6 cluain ferta molua ⁊ is ann rohadnacht som i. Laidcenn mac bōith, "from C. F. M. and it is there he was buried, i. e. L. son of B." Denis mentions a Ladkenus Hibernensis who made an abstract from the "Moralia" of Gregory the Great. But I am doubtful if this were the same as L., son of Baeth.

569. This Gildas was the son of Caw, a disciple of Iltut, and, in the opinion of his countrymen, an “egregius scolasticus et scriptor optimus” (Rees’ *Cambro-British Saints*; Llandovery, 1853, pp. 120, 343 n). The Welsh origin of the hymn is indicated by its Latinity. Thus gibra (homo), cona (oculus), sena (dens), gigra (leg. gugra? caput), are, so far as I know, only found in the Folium Luxemburgense (see Zeuss, G. C. 1096, 1097, where the forms gibras, conis, sennarum, gugras, are quoted from Mone’s edition in his *Die gallische Sprache*; Karlsruhe, 1851). If Gildas Bado-nicus were the author, and if, as is possible, the *mortalitas hujus anni* mentioned in the fifth and sixth lines were the Yellow Plague, we might attribute the composition of our hymn to the year 547, when that visitation was first inflicted on Britain, and when Gildas was 31 years of age. Dr. Reeves, indeed, has thought (*Proceedings of the Royal Irish Academy*, November 8, 1858) that the composer of our hymn was a later writer. But I understand that this eminent scholar has recently found reason to alter this opinion, which rested, no doubt, on the statement that Gillas was a contemporary of Laideenn, involved in the assertion that the latter “venit ab eo [scil. Gillia] in insolam Hiberniam.” However this may be, I do not think it desirable to go further into the question, agreeing, as I do, with Denis (Catal. Codd. Theol. Vindob., i. 3, p. 2932), who prints from a Viennese MS. of the fifteenth century some verses of the hymn in question, and observes thereon:—“Hymnus sat mendose scriptus, rudis et superstitionis, quo quis omnes vel minimas partes corporis sui partes Deo protegendas prorsus ἀνατομικῶς adnumerat, ubi ad membrorum censum delabitur, Plautinum te cōcum aut Merlinum Coccajum audire credas.”

Herr Mone, the learned Director of Archives at Carlsruhe, has published the text of the following hymn from a Darmstadt MS. of the end of the eighth century, which attributes the composition to “Lathacan Scotigena.” Mone’s edition (“*Hymni Latini Medii Aevi*,” Friburg, 1853, vol. i. p. 367), is followed by a commentary in German, from which I translate the following passages:—“As an example of Irish hymn-poetry of the seventh century, the above song is not without interest, for one perceives in it a national style of treatment which differs greatly from that of the other peoples. In minuteness of detail it agrees with the drawing of the ancient Irish figures (Bildwerk), particularly with that of the illuminations in the MSS., and this particularity (Specialisiren) is accordingly a national trait. See the ‘Contributions of the Antiquarian Society in Zürich,’ vol. vii., p. 73–75, 92”<sup>1</sup>.

“The song rests on Rom. xiii. 12, 2 Cor. x. 4, especially Ephes. vi. 11, 1 Thessal. v. 8.

<sup>1</sup> Hence it will be seen that Mone considers the author to have been an Irishman. And certainly the authority of a MS. of the eighth century is not to be despised. But I repeat that the peculiar Latinity of

v. 8. Hence also  $\chiιτῶν τῆς πίστεως$  in the Menæa, July 29. Quibus pro lerica Christus est, vim non metuunt. Ennæd. pro syn. præf. Since the Fall, inasmuch as man's body became mortal, it has been capable of injury, and will remain so until he shall again receive an immortal body through the resurrection. And inasmuch as he has lost the garment of the original innocence, the *stola prima*, he needs against the perils of the earthly life, a defensive garment, as it were, an armour. The song moves in these ideas, to which allusion is made in other places. For example:  $\nuεκρώσεως τοὺς χιτῶνας δεξάμενος προπετείᾳ τῆς ἀκρασίας, ὅλλα σύ με ἐνένσον ὑὲ τοῦ θεοῦ, στολὴν φωτεινὴν τῆς ἀναγεννήσεως.$  Triodien, E. i. Gregor. Naz. Orat. xlii. p. 681, says:—'Αὲδαμ τοὺς δερματίνους ἀμφιέννυται χιτῶνας, ἵσως τὴν παχυτέραν σάρκα καὶ θυητὴν καὶ ἀντίτιπον.'

With regard to the Irish glosses which are found between the lines or in the margin of the Leabhar Breacc copy of our hymn, and for the sake of which alone such hymn is here printed, I am of opinion that they are middle-Irish, some of them early middle-Irish, but I can see no evidence that any of them were produced before the eleventh century. Thus we find *m* for Old Irish *b* (neemaib = O. Ir. *nóibaib*); *d* for *t* (augdar = O. Ir. augtor); *nd* for O. Ir. *nn* (adbronda, ceitchind, colaind, brend, cend). *A* is written for *e* in *sean*, O. Ir. *sen*, for *i* in *an* "in," at "in thy," and for *o* in *mara*, O. Ir. *mora*. *Iu* has become *i* in *cind* (*capiti*, W. and Corn. *pyn*), anciently *ciunn*. In declension the feminine article has in the nom. pl. masc. usurped the place of the forms proper to the masc., and we find *na sleig*, *na hescarait*, *na baill*, which in Old Irish would be respectively *intílóig*, *indescarait*, *inbaill*. In the dat. pl. the article and adjectives have dropped their labial ending, and we have *dona hainglib*, *cusna hairnib*, *eumachtaib nemtruailnide*, for the Old Ir. *donaib ainglib*, *cusnaib áirnib*, *eumachtaib nebthrúailnidib*. The noun, too, has suffered serious changes: thus all distinction seems lost between the nem., gen., and vec. sing. of ia-stems, and we find *eride* for the O. Ir. *eridi* (*cerdis*) and a *thigerna* for a *thigerni* (*demine*). In the dat. pl. of *macc*, a masc. a-stem, the old accusative termination seems to have taken the place of the dative-ending, and we find *maccu* for the O. Ir. *maccaib*. In a consonantal stem, *mil* (= milit), we observe in the acc. pl. a passing over to the vocalic declension, and thus *oemiled-u* appears for the ancient *ócmiled-a*. Other such instances will be mentioned in the notes. In the verb the only remarkable form presented by the glosses is *ingerrtha* (gl. *lacerandum*) for the Old Irish *gerrthí*. The practice of thus forming the fut.

the hymn leads me to believe in its Cambrian origin. The metre, too, is un-Irish. It seems to be what Welsh writers call *y gyhydedd laes*.

fut. part. pass. by prefixing *in* to the pret. part. pass. has lasted down to the present day. It is noticed in O'Malley's *Grammatica Latino-Hibernica*, Romæ, 1677, pp. 99, 100, where we find the following:—"Particula autem *in* addita voculæ facit voculam importare participium finiens in *dus* apud latinos, ut *faciendus*, ut *hoc non est facendum*, hibernicè *ni bhfuil so indeunta*." This, in Old Irish, would be *ni dénti insō*<sup>1</sup>.

The text of the hymn is printed as it stands in the MS., save that I have expanded the contractions, severed the prepositions from the words they govern, punctuated, and invariably commenced the lines and the proper names with capitals. The glosses have been placed under the text, their numerous contractions expanded, and such expansions represented by italics.

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Gillas hanc loricam fecit ad demones expellendos eos qui adversaverunt illi. Per u[enit] angelus ad illum: et dixit illi angelus. Si quis homo frequentauerit illam addetur ei secul[um] septimm annis: et tertia pars peccatorum delebitur. In quaenque die cantauerit hanc orationem, oratores, homines uel demones et inimici non possunt nocere: et mors in illo die non tangit. Laideend mac Búith Bannaig uenit ab eo in insolam Hiberniam: transtulit et portauit superaltare sancti Patricii episcopi sauos nos facere, amen. Metrum undecaisillabum quod et bracicatelecticton dicitur quod undecem sillabis constat. sic scanditur,

[S]uffragare<sup>1</sup> trinitatis unitas, unitatis miserere trinitas,  
et sic disponitur:

Suffragare<sup>2</sup>, quaeso<sup>3</sup>, mihi possito<sup>4</sup>

Ut

Gloss.—<sup>1</sup> *Forgaire ata hic onbrethir choitchind asberar sufragor i. fortachtaigim . sufragare i. fortachtaigim*, "this is an imperative from the common verb, which is called *suffragor* i. I assist, *suffragare*, i. e. I assist." <sup>2</sup> INni tra atbert intaugdar [in marg.] hic i. sufragare dobeth *forgaire onbrethir choitchind asberar sufragor* i. dotoet nad ifus conidinifinit gnima on brethir gneithig asberar [sufragor] i. sufragor. fuit sufragio secundum veteres. "Now what the author has said here, i. e. that *suffragare* is an imperative from the common verb which is called *suffragor*, i. e. *sufragor*. Fuit, &c. <sup>3</sup> i. deus. <sup>4</sup> i. iarsuidingnd, "having been placed," lit. "after placing."

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<sup>1</sup> Ebel (Beitr. I, 162) has equated the -ti of the O. Ir. part. fut. pass. with Skr. -tavya, Gr. -τέο-ς, Lat. -tīvū-s. Z. has compared the Old Breton -toe, the Mod. Welsh -dwy. Cf. also the Cornish -dow in car-a dow, casa-dow, (amanus, abominandus).

4. Magni<sup>4(a)</sup> maris<sup>5</sup> uelut in periculo<sup>6</sup>.  
 Ut non secum trahat<sup>7</sup> me mortalitas<sup>8</sup>  
 Hujus anni<sup>9</sup> neque mundi uanitas<sup>10</sup>,  
 Et hoc<sup>11</sup> idem peto a sublimibus<sup>12</sup>
8. Celestis<sup>13</sup> milit[i]e<sup>14</sup> uirtutibus<sup>15</sup>;  
 Ne me linquant<sup>16</sup> lacerandum<sup>17</sup> hostibus<sup>18</sup>,  
 Sed defendant<sup>19</sup> me iam<sup>20</sup> armis<sup>21</sup> fortibus<sup>22</sup>,  
 Ut me illi praeedant in acie<sup>23</sup>
12. Celestis<sup>24</sup> exercitus<sup>25</sup> m[i]litie<sup>26</sup>  
 Cerubin<sup>27</sup> et cerupihin<sup>28</sup> cum millibus<sup>29</sup>,  
 Gabrihel<sup>30</sup> et Michæl<sup>31</sup> cum similibus<sup>32</sup>;  
 Opto tronus<sup>33</sup>, uirtutes<sup>34</sup>, archangelos<sup>35</sup>,
16. Princeipatus<sup>36</sup>, potestates<sup>37</sup>, angelos<sup>38</sup>.  
 Ut m[c] denso<sup>39</sup> defendantes<sup>40</sup> agmine<sup>41</sup>  
 Inimicos<sup>42</sup> uale[a]nt<sup>43</sup> prosternere<sup>44</sup>.  
 Dum deinde ceteros agonetas<sup>45</sup>,
20. Patriarchas<sup>46</sup> quatuor quater profetas<sup>47</sup>;

Apostolos

GLOSS.—<sup>4(a)</sup> i. mor, “great.” <sup>5</sup> i. inmara “of the sea.” <sup>6</sup> i. anguasacht, “in danger.” <sup>7</sup> i. namorsraine inbas, “that the mortality may not defeat me.” <sup>8</sup> i. diabul iarforba mobethad, “the devil after the completion of my life.” <sup>9</sup> i. nahamsiresea, “of this time.” <sup>10</sup> nadimaines intsoegail, “nor the world’s vanity.” <sup>11</sup> i. allatum i. impide, “a supplication.” <sup>12</sup> onahardaih, “from the heights.” <sup>13</sup> i. nemdai, “of heavenly.” <sup>14</sup> i. calmdacht, “soldiery.” <sup>15</sup> i. nasualaig, “the virtues.” <sup>16</sup> namromfacbat, “that they should not leave me.” <sup>17</sup> i. ingertha, “about to be mangled.” <sup>18</sup> escarait, “enemies.” <sup>19</sup> i. corumditnet, “that they defend me.” <sup>20</sup> i. cohairthe, “particularly.” <sup>21</sup> i. arm. <sup>22</sup> i. calma, “brave.” <sup>23</sup> i. coróremtusaigit remumm isnacathaib, “that they may precede me in the battlea.” <sup>24</sup> nemda, “heavenly.” <sup>25</sup> i. nascloig, “the hosts.” <sup>26</sup> i. nacrodactha i. comthinel nanaingel, “of the soldiery, i. e. a congregation of the angels.” <sup>27</sup> i. sciencie multitudo. <sup>28</sup> i. adntes, “burning heat.” <sup>29</sup> cusnahilmilib, “with the many thousands.” <sup>30</sup> i. fortitudo dei. <sup>31</sup> i. qui sicut deus. <sup>32</sup> i. cuscacosmailsib, “with the like persons.” <sup>33</sup> i. sedes dei interpretatur. <sup>34</sup> i. innauirtute. <sup>35</sup> i. summos nuntios. <sup>36</sup> naprincipate. <sup>37</sup> i. napotestate. <sup>38</sup> i. nuntios l. ministros. <sup>39</sup> i. ontsluag dluith, “with the dense host.” <sup>40</sup> i. curaditnet, “that they may defend.” <sup>41</sup> i. osluag, “with a host.” <sup>42</sup> nabescarait, “the enemies.” <sup>43</sup> i. curafedat, “that they may be able.” <sup>44</sup> aclod, “to overthrow them.” <sup>45</sup> i. unde dicitur agonithetas? principes belli i. nahænachdu. Unde dicitur agon i. ænach. agen i. cath l. cuimleng. Unde dicitur liber de agone Christianorum? ex quo fit agonia i. brug l. athge. “Unde dicitur agonithetas? principes helli, i. e. the presidents of the assembly. Unde dicitur agon? i. e. an assembly; agon, i. e. a contest or conflict. Unde dicitur liber de agone Christianorum? ex quo fit agonia, i. e. anguish or struggle.” <sup>46</sup> patres excelsa. <sup>47</sup> i. aeras nuntios.

T

- Apostolos<sup>48</sup> navis Ch[risti] proretas<sup>49</sup>  
 Et martires<sup>50</sup> omnes peto athletas<sup>51</sup>,  
 Atque adiuro<sup>52</sup> et uirgines<sup>53</sup> omnes<sup>72</sup>.  
 24. Uiduas<sup>53(a)</sup> fideles<sup>54</sup> et profesores<sup>55</sup>  
 Ut me per illos<sup>56</sup> salus<sup>57</sup> sepiat<sup>58</sup>  
 Atque omne malum a me pereat<sup>59</sup>.  
 Christus<sup>60</sup> mecum pactum<sup>61</sup> firmum feriat<sup>62</sup>,  
 28. Cuius tremor<sup>63</sup> tetras<sup>64</sup> turbas terreat<sup>65</sup>.

Finit primus prologus graduum angelorum et patriarcharum, apostolorum et martirum cum Christo. INcipit prologus secundus de cunctis membris corporis usque ad genua.

- Deus, inpenetrabilis tutela<sup>66</sup>,  
 Undique<sup>67</sup> me defende<sup>68</sup> potentia<sup>69</sup>.  
 Mei<sup>a</sup> gibre<sup>70</sup> pernas<sup>71</sup> omnes<sup>72</sup> libera<sup>73</sup>,  
 32. Tuta<sup>74</sup> pelta<sup>75</sup> protegente<sup>76</sup> singula<sup>77</sup>,  
 Ut non [t]etri<sup>78</sup> demones in latera<sup>79</sup>  
 Mea uibrent<sup>80</sup> ut soleant iacula<sup>81</sup>.

## Gigram

GLOSS.—<sup>48</sup> .i. missos. <sup>49</sup> .i. bruineeha l. nastiurasmained. A prora .i. onbroine, onchuirr thussig naluinge, arite nomina ada corr: prora. pupiss, “prow-men, or the steersmen: *a prora* .i. from the prow, i. e. from the foremost end of the ship; for these are the *nomina* of its two ends, *prora*, *puppis*.” <sup>50</sup> .i. credentes. <sup>51</sup> .i. na hoemiledu .i. principes belli. <sup>52</sup> .i. atchimm, “I adjure.” <sup>53</sup> oga, “virgins.” <sup>53(a)</sup> nafedba, “the widows.” <sup>54</sup> .i. idracca, “faithful.” <sup>55</sup> uafasmedaig, “the confessors.” <sup>56</sup> gnathugd trithu, “to use through them.” <sup>57</sup> .i. slanti, “safety.” <sup>58</sup> .i. coro[m]imme, “that it may surround me.” <sup>59</sup> .i. condechat uam forculu ulcu bite foriarair chuirp 7 anma cechocin, “that back from me may go the ills that are behind the body and soul of every one.” <sup>60</sup> unctus. <sup>61</sup> .i. cairdes l. dluthad, “friendship or compact.” <sup>62</sup> .i. curabena, “that he strike” [cf. foedns ferire]. <sup>63</sup> .i. in anima et in bono .i. in corpore (*sic*). <sup>64</sup> .i. grana, “hideous.” <sup>65</sup> curauaimnige, “that it may terrify.” <sup>66</sup> ininillius nemthremeta l. nemthroeta, “the security impenetrable or unconquered.” <sup>67</sup> .i. di cech leith, “from every aide.” <sup>68</sup> ditin, “defend thou.” <sup>69</sup> .i. dotchumachaib nemtruailnde, “with thy incorruptible powers.” <sup>70</sup> .i. hominis. gibre. <sup>71</sup> .i. artus .i. compur inchleib, “trunk (?) of the chest.” <sup>72</sup> .i. na huile, “all the.” <sup>73</sup> .i. eær, “free thou.” <sup>74</sup> .i. inill, “safe.” <sup>75</sup> .i. sciath, “shield.” <sup>76</sup> .i. ditnet, “they protect.” <sup>77</sup> .i. membra .i. nabail, “the members.” <sup>78</sup> .i. granna, “hideous.” <sup>79</sup> .i. donatoebaib, “to the sides.” <sup>80</sup> .i. narobernaiget, “that they may not brandish.” <sup>81</sup> .i. amal clechtait anurcharu, “as they are used, their darts.”

<sup>a</sup> In the MS. Mee.

- Gigram<sup>82</sup>, cephale<sup>83</sup> cum iaris<sup>84</sup>, et conas<sup>85</sup>,  
 36. Patham<sup>86</sup>, lignam<sup>87</sup>, senas<sup>88</sup> atque micenas<sup>89</sup>  
     Cladum<sup>90</sup>, earsum<sup>91</sup>, mandianum<sup>92</sup>, talias<sup>93</sup>,  
     Patma<sup>94</sup>, exugiam<sup>95</sup> atque binas idumas<sup>96</sup>.  
     Meo ergo cum capillis<sup>97</sup> uertici<sup>98</sup>  
 40. Galea<sup>99</sup> salutis<sup>100</sup> esto<sup>101</sup> capiti<sup>102</sup>,  
     Fronti<sup>103</sup>, oculis<sup>104</sup> cerebro triformali<sup>105</sup>,  
     Rostro<sup>106</sup>, labio<sup>107</sup>, faciei<sup>108</sup>, tempori<sup>109</sup>,  
     Mento<sup>110</sup>, barbae<sup>111</sup>, supereiliis<sup>112</sup>, auribus<sup>113</sup>,  
 44. Genis<sup>114</sup>, bucis<sup>115</sup>, internaso<sup>116</sup>, naribus<sup>117</sup>,  
     Pupillis<sup>118</sup>, rotis<sup>119</sup>, palpebris<sup>120</sup>, tutonibus<sup>121</sup>,  
     Gingis<sup>122</sup>, ancle<sup>123</sup>, maxillis<sup>124</sup>, faueibus<sup>125</sup>.  
     Dentibus<sup>126</sup>, lingue<sup>127</sup>, ori<sup>128</sup> et guturi<sup>129</sup>,  
 48. Uue<sup>130</sup>, gurgulioni<sup>131</sup>, et sublingue<sup>132</sup>, ceruici<sup>133</sup>,

Capitali,

Gloss.—<sup>82</sup> i. incloicend l. inceindetan, “the skull or the top of the forehead.” <sup>83</sup> i. inbaithes, “the crown.” <sup>84</sup> i. capillis. <sup>85</sup> i. oculos. <sup>86</sup> i. intetan, “the forehead.” <sup>87</sup> i. dontengaid, “to the tongue.” <sup>88</sup> i. dentes. <sup>89</sup> i. etiucta fiacal, “etiucta (?) of teeth.” <sup>90</sup> i. collum. <sup>91</sup> i. pectus. <sup>92</sup> i. latus. <sup>93</sup> i. nahinned, “the bowels.” <sup>94</sup> i. nasliasta i. infathroic, “the loins, i. e. the waist.” <sup>95</sup> i. intarb sliasta l. infothoin, “the bull of the loin, or the buttock.” <sup>96</sup> i. manus. <sup>97</sup> i. cusnafoiltnib, “with the hairs.” <sup>98</sup> i. mnullach, “crown” (of the head). <sup>99</sup> i. cathbarr, “helmet.” <sup>100</sup> i. slanti, “of safety.” <sup>101</sup> i. Christe. <sup>102</sup> i. donchind, “to the head.” <sup>103</sup> i. donetan, “to the forehead.” <sup>104</sup> i. donasuilib, “to the eyes.” <sup>105</sup> i. doninchind tredelbdai, “to the triform brain.” <sup>106</sup> i. dongulbain, “to the bill.” <sup>107</sup> i. donbél, “to the lip.” <sup>108</sup> i. donagaid, “to the face.” <sup>109</sup> i. donaraid, “to the temple.” <sup>110</sup> i. dongsmeich, “to the chin.” <sup>111</sup> i. donnlechain, “to the beard.” <sup>112</sup> i. donamailgib, “to the eyebrows.” <sup>113</sup> i. donaclnassaib, “to the ears.” <sup>114</sup> i. donagrynadib, “to the cheeks.” <sup>115</sup> i. donahóilib, “to the lower cheeks.” <sup>116</sup> i. donetarsroin, “to the internasus” (the gristle between the nostrils). <sup>117</sup> i. došligtilb i. na srona, “to (the) passages, i. e. of the nose.” <sup>118</sup> i. dona maccu immlesaib, “to the pupils.” <sup>119</sup> i. donarothiib, “to the irides (?).” <sup>120</sup> i. donahabrechtaib, “to the eyelashes.” <sup>121</sup> i. donahimchoisnib, “to the eyelids.” <sup>122</sup> i. donamennanib<sup>a</sup> l. dongsmeich, “to the double-chin (aux deux mentons), or to the chin.” <sup>123</sup> i. donanáil, “to the breath.” <sup>124</sup> i. donagryuadib, “to the cheeks.” <sup>125</sup> i. dongjall, “to the jaw.” <sup>126</sup> i. dona flaclaib, “to the teeth.” <sup>127</sup> i. dontengaid, “to the tongue.” <sup>128</sup> i. donebol, “to the month.” <sup>129</sup> i. donbragait, “to the throat.” <sup>130</sup> i. dontengaid, “to the tongue.” <sup>131</sup> i. donball bragat, “to the apple of the throat.” <sup>132</sup> i. doféith bic bis fontengaid this, “to the little sinew that is under the tongue below” (the frenum). <sup>133</sup> i. donchuirr bragat, “to the nape of the neck.”

<sup>a</sup> MS. donamennanibus.

Capitali<sup>134</sup>, centro<sup>135</sup>, cartilagini<sup>136</sup>  
Collo<sup>137</sup> clemens<sup>138</sup> adesto<sup>139</sup> tutamini<sup>140</sup>.

Obsecro<sup>141</sup> te<sup>142</sup>, domine<sup>143</sup> Jesu Christe, propter novem ordines<sup>144</sup> sanctorum<sup>145</sup> angelorum<sup>146</sup>.

- Domine esto lorica tutissima<sup>147</sup>  
Erga membra, erga mea uiscera<sup>148</sup>,  
Ut retundas<sup>149</sup> a me<sup>150</sup> invisibiles<sup>151</sup>
54. Sudum<sup>152</sup> clausos<sup>153</sup>, quos fingunt<sup>154</sup> odibiles<sup>155</sup>.  
Tege<sup>156</sup>, ergo, deus<sup>157</sup>, fortis<sup>158</sup> loricca<sup>159</sup>  
Cum scapulis<sup>160</sup> humeros<sup>161</sup> et bracia,  
Tege<sup>162</sup> ulnas<sup>163</sup> cum cubis et manibus<sup>164</sup>,
58. Pugnas<sup>165</sup>, palmas<sup>166</sup>, digitos<sup>167</sup> cum unguibus<sup>b</sup>.  
Tege<sup>168</sup> spinas<sup>169</sup> et costas<sup>170</sup> cum artibus,

Terga,

**Gloss.**—<sup>134</sup> i. donchendfiacail, “to the foretooth” (?) <sup>135</sup> i. dondibechan, “to the throat.” <sup>136</sup> i. donloing brond, “to the cartilage (?) of the belly” (the ensiform cartilage?). <sup>137</sup> i. domnuineol, “to the neck.” <sup>138</sup> i. achainnarraig, “O gentle one.” <sup>139</sup> i. aratorta, “do thou give.” <sup>140</sup> i. dominillius, “for the security.” <sup>141</sup> i. aitchimm, “I adjure.” <sup>142</sup> i. tu, “thee.” <sup>143</sup> i. athigerna, “O Lord.” <sup>144</sup> i. tresna .ix. nordaib, “by the nine orders.” <sup>145</sup> i. donanoemaib, “of the saints.” <sup>146</sup> i. donahainglib, “of the angels.” <sup>147</sup> i. athigerna bi atluir[i]g roinill ocnmidiegail aramainsib inchentair γ arphein inalltair, “O Lord, be thou a very secure corselet, protecting me from the wiles of this world, and from the punishment of the other.” <sup>148</sup> i. illeith remballasib γ illeith remindib, “overagainst my limbs and overagainst my entrails.” <sup>149</sup> i. curathnairge, “that thou mayest hammer.” <sup>150</sup> i. uaimm, “from me.” <sup>151</sup> i. dofaicsema, “invisible.” <sup>152</sup> i. innab[m]bir, “of the stakes.” <sup>153</sup> i. naclu, “the nails.” <sup>154</sup> i. delbait, “they form.” <sup>155</sup> i. diabuli. <sup>156</sup> i. ditin, “protect.” <sup>157</sup> i. dia, “O God.” <sup>158</sup> i. calma, “brave.” <sup>159</sup> i. luirech, “corslet.” <sup>160</sup> i. cusnaclassalb dromma, “with the shoulder-blades,” lit. “with the trenches of the back.” <sup>161</sup> i. naformnai, “the shoulders.” <sup>162</sup> i. ditin, “protect.” <sup>163</sup> i. na rigthe l. nahnille, “the radii, or the elbows.” <sup>164</sup> i. cusnarigthib l. cusnasiastaib l. [leg. γ] cusnadoitib, “with the radii, or with the thighs, or [leg. and] with the hands.” <sup>165</sup> i. nadurnu, “the fists.” <sup>166</sup> i. nabassa, “the palms.” <sup>167</sup> i. namera l. naresi, “the fingers, or the spans.” <sup>168</sup> i. ditin, “protect.” <sup>169</sup> i. nalorgdromma, “the backbones” (the spinous processes?). <sup>170</sup> i. donasnach, “to the ribs.”

<sup>a</sup> In the Leabhar Breacc this unmetrical ejaculation is written as if it comprised two lines. It does not occur in the Darmstadt MS.

<sup>b</sup> MS. unginiibus.

- Terga<sup>171</sup>, dorsum<sup>172</sup> neroos[que] cum ossibus.  
 Tege<sup>173</sup> cutem<sup>174</sup>, sanguinem, cum renibus<sup>175</sup>,  
 62. Catas<sup>176</sup> crinas, nates<sup>177</sup>, cum femoribus<sup>178</sup>.  
 Tege<sup>179</sup> gambas<sup>180</sup>, suras<sup>181</sup>, femoralia<sup>182</sup>  
 Cum genuelis<sup>183</sup> poplites<sup>184</sup> et genua<sup>185</sup>.  
 Tege<sup>186</sup> talos<sup>187</sup> cum tibiis<sup>188</sup> et calcibus\*,  
 66. Crura<sup>189</sup>, pedes<sup>190</sup> plantarum<sup>191</sup> cum bassibus<sup>192</sup>.  
 Tege<sup>193</sup> ramos concrescentes<sup>194</sup> decies<sup>195</sup>,  
 Cum mentagris<sup>196</sup>, unges<sup>197</sup> binos quinquies<sup>198</sup>.  
 Tege<sup>199</sup> pectus<sup>200</sup>, jugulum<sup>201</sup>, pectuseulum<sup>202</sup>,  
 70. Mamillas<sup>203</sup>, stomacum<sup>204</sup> et umbilicum<sup>205</sup>.  
 Tege<sup>206</sup> uentrem<sup>207</sup>, lumbos<sup>208</sup>, genitalia<sup>209</sup>,  
 Et aluum<sup>210</sup> et cordis et uitalia<sup>211</sup>.  
 Tege<sup>212</sup> trifidum jacob<sup>213</sup> et ilia<sup>214</sup>,  
 74. Marcem<sup>215</sup>, reniculos<sup>216</sup>, fitrem<sup>217</sup> cum obligia<sup>218</sup>.  
 Tege<sup>219</sup> doliam<sup>220</sup>, toracem<sup>220(a)</sup> cum pulmone<sup>221</sup>,

Uenas,

GLOSS.—<sup>171</sup> i. nadromand, “the backs.” <sup>172</sup> i. indruimseilg, “the back-spleen.” <sup>173</sup> i. ditin “protect.” <sup>174</sup> i. doncholaind, “to the body.” <sup>175</sup> i. cusnahairnib, “with the kidneys.” <sup>176</sup> i. nalessa, “the haunches.” <sup>177</sup> i. natona, “the buttocks.” <sup>178</sup> i. cusnasliastaib, “with the thighs” (from hip to knee). <sup>179</sup> i. ditin, “protect.” <sup>180</sup> i. cusnahescata, “to the hams.” <sup>181</sup> i. nahoreni, “the calves of the leg.” <sup>182</sup> i. natarbsliasta, “the upper thighs(?)” <sup>183</sup> i. cusnahairnib toli l. cusnafardlib glun, “with the reins of desire, or with the kneecaps.” <sup>184</sup> i. nahescata, “the hams.” <sup>185</sup> i. donagjunib, “to the knees.” <sup>186</sup> i. ditin, “protect.” <sup>187</sup> i. nahadbronda, “the ankles.” <sup>188</sup> i. cusnacolpthaib, “with the calves.” <sup>189</sup> i. donaluirgnib, “to the shin-bones.” <sup>190</sup> i. donacosaih, “to the feet.” <sup>191</sup> i. nabuind, “the soles.” <sup>192</sup> i. cusnasalaib, “with the heels.” <sup>193</sup> i. ditin, “protect.” <sup>194</sup> i. nagege chomforbit, “the branches that grow together.” <sup>195</sup> i. dona .x. meraib, “to the ten fingers.” <sup>196</sup> i. cusnaldraib, “with the toes.” <sup>197</sup> i. donahingnib, “to the nails.” <sup>198</sup> i. dona .x. ning-nib, “to the ten nails.” <sup>199</sup> i. ditin, “protect.” <sup>200</sup> i. dombruinde, “to the chest.” <sup>201</sup> i. donalt, “to the joint.” <sup>202</sup> i. doucht nadernainde, “to the breast of the palm.” <sup>203</sup> i. donacichib, “to the paps.” <sup>204</sup> i. dongaile, “to the stomach.” <sup>205</sup> i. animmlind, “the navel.” <sup>206</sup> i. ditin, “protect.” <sup>207</sup> i. dommedon, “to the middle.” <sup>208</sup> i. donahairnib, “to the reins.” <sup>209</sup> i. nahui[r]ge, “the genitals.” <sup>210</sup> i. donbroind, “to the stomach.” <sup>211</sup> i. donspirait beothaig inchride, “to the living spirit of the heart.” <sup>212</sup> i. ditin, “protect.” <sup>213</sup> i. inmacc hoe trelluigthe l. inmacc hoe treuillech, “the 3-cleft liver, or the 3-cornered liver.” <sup>214</sup> i. naboingi, “of the lard(?)” <sup>215</sup> i. selig, “spleen.” <sup>216</sup> nalocha ochsal, “the arm-pits.” <sup>217</sup> i. indriscain, “the . . . (?)” <sup>218</sup> i. iuglais, “the . . . (?)” <sup>219</sup> i. ditin, “protect,” i. ingaile, “the stomach.” <sup>220(a)</sup> i. indraip (indrapp?), “the chest(?)” <sup>221</sup> i. cususcaman, “with the lungs.”

\* MS. calicibus.

## Appendix.

- Uenas<sup>222</sup>, fibras<sup>223</sup>, fel cum bucliamine<sup>224</sup>.  
 Tege<sup>225</sup> carnem, ingenim<sup>226</sup> cum medullis<sup>227</sup>,  
 78. Spplenem<sup>228</sup> eum tortuosis intestinis<sup>229</sup>.  
 Tege<sup>230</sup> uescicam<sup>231</sup> adipem et pantes<sup>232</sup>  
 Compaginum<sup>233</sup> innumeros<sup>234</sup> ordines<sup>235</sup>.  
 Tege<sup>236</sup> pilos<sup>237</sup> atque membra<sup>238</sup> reliqua<sup>239</sup>  
 82. Quorum forte praterii<sup>240</sup> nomina<sup>241</sup>.  
 Tege<sup>242</sup> totum<sup>243</sup> me cum quinque sensibus<sup>244</sup>,  
 Et eum decem fabrefactis<sup>a</sup> foribus<sup>245</sup>.  
 Uti<sup>246</sup> a plantis<sup>247</sup> usque ad uerticem<sup>248</sup>  
 86. Nullo<sup>249</sup> membro<sup>250</sup> foris<sup>250(a)</sup> intus<sup>251</sup> egrotem<sup>252</sup>.  
 Ne de meo posit<sup>253</sup> uitam<sup>254</sup> trudere<sup>255</sup>  
 Pestis<sup>256</sup>, febris<sup>257</sup>, langor<sup>258</sup>, dolor corpore<sup>259</sup>.  
 Donec iam deo dante seniam<sup>260</sup>  
 90. Et peccata mea bonis factis deleam<sup>261</sup>.  
 Et de carne lens<sup>262</sup> labis<sup>263</sup> caream

Et

**GLOSS.**—<sup>222</sup> i. nahéte ochta, l. na cuiuslenna, “the *ete* (?) of the breast or the veins.” <sup>223</sup> i. nafethi, “the sinews.” <sup>224</sup> i. cusintón i. coelan nageraine l. mnine. <sup>225</sup> i. ditin, “protect.” <sup>226</sup> i. inbleoin, “the groin.” <sup>227</sup> i. cusna hindib, “with the entrails.” <sup>228</sup> i. inlu leith, “the spleen.” <sup>229</sup> i. cusna-finchoelaib cammaib, “with the tortuous intestines” (lit. “white guts”). <sup>230</sup> i. ditin, “protect.” <sup>231</sup> i. lamannan, “bladder.” <sup>232</sup> i. omnes. <sup>233</sup> i. naconomlata, “of the joints.” <sup>234</sup> i. dirim, “innumerable.” <sup>235</sup> i. innahuid, “the orders.” <sup>236</sup> i. ditin, “protect.” <sup>237</sup> i. nafoilt, “the hairs.” <sup>238</sup> i. nabáill, “the limbs.” <sup>239</sup> i. cobulide, “entirely,” “altogether.” <sup>240</sup> i. asaréechmailliuis, “of which I have passed by.” <sup>241</sup> i. anannanand (“their names”). i. praterii per concisionem causa metri. <sup>242</sup> i. ditin, “protect.” <sup>243</sup> i. imlan, “the whole.” <sup>244</sup> i. cusna.u. aians[aib], “with the 5 senses.” <sup>245</sup> i. cusna.x. ndoirsib dentæib i. quinque sensibus anima, “with the 10 doors of . . . i. e. quinque sensibus of the soul.” <sup>246</sup> i. gnath[ngud], “to use.” <sup>247</sup> i. nabuind, “the soles.” <sup>248</sup> i. inbaithis, “the top of the head.” <sup>249</sup> i. cenni, “without anything.” <sup>250</sup> i. sic. <sup>250(a)</sup> i. allamnig, “abroad, without.” <sup>251</sup> i. allaastig, “at home,” “within.” <sup>252</sup> i. nasroin, “that I may not be sick” (?). <sup>253</sup> i. nafeda, “that it may not be able.” <sup>254</sup> i. betha, “life.” <sup>255</sup> i. curasroena, “that it may defeat.” <sup>256</sup> i. plag, “plague.” <sup>257</sup> i. fiabrus “fever.” <sup>258</sup> i. indiangalur, “the lethargy.” <sup>259</sup> i. incorp, “the body.” <sup>260</sup> i. curaoentaige dia dam curbamasean friforba mobethbad ind etlai ɏ indendgai, “that God may grant to me that I may be old at the end of my life in purity and in innocence.” <sup>261</sup> i. curadichuirer mopeeda domdeggnimarthraig, “so that I may displace my sins by my righteous doings.” <sup>262</sup> i. iuategim, “in which I go.” <sup>263</sup> uel himis i. onabasaib, “from the deaths (?).”

<sup>a</sup> MS. fabrifactis: *in marg.* vel fabricatis f. i. cusna .x. ndoirsib cumdachtaib.<sup>b</sup> MS. uti.

Et ad alta euolare<sup>264</sup> ualeam,  
 Et miserto dco<sup>265</sup> ad etheria<sup>266</sup>  
 94. Letus<sup>267</sup> uehar<sup>268</sup> regni refrigeria<sup>269</sup>.  
 Fin. it. amen.,

**GLOSS.**—<sup>264</sup> i. curaetelaiger cusnahardaib .i. cusnanemdaib, “that I may fly to the heights, i. e. to the heavenly (places).”—<sup>265</sup> i. curaerchisse dia dim, “that God may have mercy on me.” <sup>266</sup> i. cusnanemdaib, “to the heavenly (places).”—<sup>267</sup> i. cofailid, “blithely.” <sup>268</sup> i. corumimarchoirther, “that I may be borne.” <sup>269</sup> i. etarfuarad, “coolness”?

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### N O T E S .

**PREFACE.**—*Superaltere* (sr. altare, MS.) “bifariam sumi videtur, nempe pro Ciborio, quod altari imminet, et Altari portatili.”—Du Cange. *Savos*, i. e. salvos. *Undeacisillabum*, i. e. ἐνδεκασύλλαβον. *Bracicalecticon*, i. e. βραχυκατάληκτον.

**TEXT.**—V. 4. I take the following quotations from Mone (*Hymni Lat.* i. 370):—An non est mare hoc sæculum, ubi se invicem homines quasi pisces devorant? an parvæ procellæ et fluctus tentationis perturbant hoc mare? an parva pericula sunt navigantium, id est in ligno crucis patriam cœlestem quærentium? S. Augustini, sermo 252, 2. *Chrysost.* contra anom. 7, 1. ὁ τῆς δικαιοσύνης ἥλιος τοῦτον ἡμῖν κατευθίνει τὸν πλοῦν. Minæ undæque mundialium nimborum Sidon. *Apoll.* Ep. 9, 4. Salum jactantis sæculi, S. Cyprian. Ep. 1. Tibi hoc sæculum mare est; habet diversos fluctus, undas graves, sævas tempestates et tu esto piscis, ut sæculi te unda non mergat.—*Ambros.* de sacram. 3, 1.

V. 19. *Agonetetas*, i. e. ἀγωνοθέτας.

V. 21. Says Mone: A similar putting together of the saints is often found in the Greek songs, e. g. θεηγόροι προφῆται, θεοειδεῖς μάρτυρες, θεῖοι μαθηται τοῦ σωτῆρος, τοῦτον ἀιτήσασθε.—*Triodium*, E. 3.

V. 24. *Atque adjuro.* This and the next line are not given by Mone.

V. 25. For *ūti* (which, as in v. 85, the scholiast mistakes for *ūti*) Mone gives *ut*.

V. 28. For *cujus tremor*, Mone has *timor, tremor*. Note the alliteration in this line.

V. 29. *Inpenetrabilis tutela*, Mone.

V. 31. *Gibræ*, i. e. hominis (*gybræ* in the Darmstadt MS.), gen. sing. of gibra, apparently a corruption of the Chaldee gabrâ (Syriac gabrō, Hebrew géber, Arabic gábrun).

V. 31. *Tetri demones.* Again I quote Mone: “The devil has destroyed the divine order in the creation, and this is expressed in his form, which is an image of the wildest distortion (*verzerrung*), neither human being nor beast, but a self-contradictory mixture of both. To this essentially belongs his black colour, for he is an enemy of the divine light; he shines only as a destroying fire, and has fallen like

like a lightning-flash from heaven, Luke, x. 18, Matt. xxv. 41. All these representations rest on the Revelation of John, xii. 3, 9, xiii. 2, and other places. Strictly speaking, the devil should only be named serpent, so far as regards the aforetime and the present, for only at the end of the world does he appear as a dragon. *Augustin.* sermon. ined. ed. Denis, p. 39, calls him leo et draco; quando ut draco serpit non ut leo rugit. *Tertullian.* adv. Marcion, 4, 24, diabolus in serpentis et draconis et eminentissimae cuiusque bestiae nomine deputatur penes creatorem. *Sever.* *Sulpit.* epist. 3, calls him cruenta bestia."

V. 34. Mone's MS. reads "mea librent, nt solent, iacula." Here, of course, iacula is a quadrisyllable (i-acula). "The darts of the devil," says Mone, "are called in the Menæa *ἰοὶ ψυχόλεθροι*. Oct. 11. Thereby is the heart poisoned: *ἡ καρδία μου φαρμαχθεῖσα ἵψ τον ὄφεως*, Jul. 27. They are a poisonous snake-bite: *δρακόντιον δῆγμα*, ibid. *ἴτρανμάτισεν ὁ ὄφεις ὁ παρπάνηρος ὅλην μου τὴν ψυχὴν πονηρῶς*. *Triodion*, H. 3."

Vv. 35-38. These difficult lines stand thus in the Darmstadt MS. :—

Gigram cephale cum iaris et conas  
patam liganam sennas atque michi: nas  
chaladum charassum madianum talias  
batma exugiam atque binas idumas.

*Gigram*, better *gugram* (*gugras*, i. e. *capita*, Z. 1097), ia possibly taken from Hebr. *gulgôleth*, or Syriac *gôgûltô*. *Cephale* (*cephale*) is of course *κεφαλή*. For *Iaris* (gl. *capillis*), leg. *saris*, abl. pl. of *zara* (-us, -um ?), formed from Heb. *sê'âr*, Arab. *sha'rûn*? This ingenious conjecture is due to Professor Wright. *Cona*, "eye," and *patha* (*pata*) "forehead," have not yet been referred to their sources, whence Eng. *pate*? *Ligna* (*ligana*), "tongue," perhaps for *lizna*, *lizana*, a corruption of Syr. *leshônô* (Heb. *lâshônû*, Arab. *lisânûm*). *Sena* (*senna*), "tooth," obviously, as Dr. Todd remarks, from Syr. *shennô*, fem. (Hebr. *shén*, Arab. *sinnun*). *Micena* (i. e. *etiucta fiaccal*). *Micena* must be some part of a tooth, the enamel, the fangs? but unfortunately the meaning of *etiucta* is unknown, and *micena* is equally obscure. *Cladum* (*chaladum*), i. e. *collum*. If this be not from Gr. *κλείς*, gen. *κλειδός*, the collar-bone, we must regard it as for *cadlum* (*cadalum*), and compare the Arab. *qâdhâlûn* (Syr. *qâdhôlô*), which, as Prof. Wright informs me, is "the back of the head and upper part of the neck." *Carsum* (*charassum*), gl. *pectus*. I suspect the scholiast has blundered here, for *carsum* is probably the Chaldee *harsâ*, "the loins." *Madianum* (*madianum*), i. e. *latus*. Perhaps from Hebr. *mothnayim*, which, however, means *lumbi*. *Talias* (gl. na *hinnedâ*, "the entrails, bowels") is obscure to me. *Patma* (*batma*), i. e. na *aliasta* .i. iu *fuathroic*, "the thighs, i. e. the waist," is also obscure. *Exugiam* (i. e. in *tarb aliasta* no in *fothoin*, "the bull of the thigh or the buttock"). *Exngia* is glossed by *gihsunga l. geseineo* (shank?). Dief. *Aelfric* has *exugium meegern*. No one of these A. S. words do I understand. *Idumas* (*edumas*) seems formed from Hebr. *yâdhayim*. The abl. sing. occurs in the Book of Hymns, *Altus*, line 70, "Suffulta dei *iduma* omnipotentis valida," where the scholiast says, ".i. mann, *iduma* ebraice, cirus [*Xείρ*] græce, manus latine".

V. 39.

\* I am ignorant of the Shemitic languages, and am indebted for the above Shemitic words to Professor Wright and Dr. Todd.

- V. 39. Mone's MS. has *meo ergo enm capillis et vertici*, which is bad metre and bad grammar. The construction is obviously "Be therefore a helmet of safety to my crown (*meo . . . vertici*), head (*capiti*) forehead, eyes, and triple brain (right and left lobes, cerebellum), nose, lip, face, temple."
- V. 44. *Internaso*. Ælfric has "internasus, nosc-gristle."
- V. 45. For *Tutonibus*, Mone's MS. has *tautonibus*, and *tautones* is glossed by A. S. *bruwa*, "eye-brows," in Diefenbach's Med. Lat. Glossary. *Rota* (whence *rotis*) I take to be the *circulus pupillæ*, *ðæs seo hringc* of Ælfric.
- V. 45. *Gingis*. I have been unable to find this word elsewhere. *Anele*, i. e. *anhelæ*.
- V. 46. Mone's MS. has:—

Dentibus linguae ori uvae gutturi  
gurgulioni et sublingua cervici.

- Uva*, "tongue," hence *uvula* (*κιωρ*, columella). *Gurgulio*, "Adam's apple," is glossed by Ælfric *throtbolla* (throat-ball). As to *sublingue*, Ælfric has *sublingium huf*, which Bosworth explains as "a round spongy substance covering the glottis."
- V. 49. *Capitali, ceutro*, with the meanings given in the gloss, are, so far as I know,  $\ddot{\alpha}\pi\alpha\zeta \lambda\epsilon\gamma\delta\mu\epsilon\nu\alpha$ . With *ceutro*, we may, perhaps, compare *chautrum*, which Ælfric glosses by *eal throtbolla*. But what is *eal* here? The ejaculation *obsecro te*, &c., is not in Mone's MS.
- V. 51. For *domine*, Mone gives *deinde*.
- V. 53. For *retundas*, Mone gives *retrudas*, and in illustration of the verse he cites *Triodion*, L. 4,  $\dot{\alpha}\rho\pi\pi\omega\nu$   $\kappa\alpha\iota \dot{\alpha}\omega\rho\pi\omega\nu \dot{\iota}\chi\theta\rho\pi\omega\nu \dot{\rho}\pi\sigma\alpha\iota \eta\mu\pi\alpha\iota, \kappa\pi\pi\mu\pi\iota$ .
- V. 57. *Cubis* (i. e. *rigthib*). Ælfric gloses the nom. sing. *cuba* by *elboga*.
- V. 62. Read *catacrinas* for *catas crinas*; first, because Mone's MS. has the former reading; secondly, because Ælfric has "catacrina *hypeban*," hip-bone, which comes tolerably near the meaning of the Irish gloss.
- V. 64. *Genuelis*. The gloss attributes two meanings to this word. The first is "reins of desire;" and here the word probably stands for *genialibus* (though *genitalia* properly means "marriage bed," "marriage"). The second is "knee-caps;" and here it stands for *geniculis* (Ælfric gloses *geniculi* by *cneow-wyrste*).
- V. 68. *Mentagris* (i. e. *ladraib*, "toes"). This meaning suits in the following passage from Cummian's Epistle (*Usher's Works*, iv. 436): "An Britonum Scotorumque particulæ qui sunt *pene extremiti*, et, ut ita dicam, *mentagras* orbis terrarum." Dr. Reeves has kindly referred me to a story in the Acts of S. Baithene (*Acta Sanctorum*, Junii, tom. ii. p. 237, 6), where the devil says of a possessed man, "per mentagram irrepsti in eum."
- V. 69. *Pectusculum*. Ælfric glossea this word by *breost-ban*, breast-bone.
- V. 74. *Mareem* and *Fitrem* are to me  $\ddot{\alpha}\pi\alpha\zeta \lambda\epsilon\gamma\delta\mu\epsilon\nu\alpha$ . *Obigia* occurs in Ælfric's glossary, explained by *nýtte*, and Somner thinks it means *άκρομφαλον*, i. e. the centre of the navel.
- V. 75. *Doliam*, apparently for *dolum*, which properly means a large jar, but may well have got the secondary signification of "stomach" (*gaile*).
- V. 76. *Bueliamine*: *buelamen* is glossed by *heorthama* ("midriff, covering of the heart") in an Anglo-Saxon MS. quoted by Diefenbach.

V. 81. *Pantes*, of course *πάντες*. This conceit of using Greek words when Latin would have done as well, or better, may be further exemplified by the hymn to Abbot Comgill (Z. 1138):—

Audite *pantes ta erga* (*πάντες τὰ ἔργα*)  
allati ad angelica, &c.

V. 91. *Labis* (MS. *iabis*) is for labibus.

**GLOSSES.**—No. 1. *Forgaire*, “an imperative” (= ver-garia): cf. *forgair* imperat., Z. 440. In co *foringairiu* apstil, “with an apostle’s authority,” Z. 1060; *föringarthaid*, an imperative, Z. 767, 853, 979; *forngarti* jussi, Z. 473, the preposition seems *forn* (*farnþeindcilib*, *forn-ðin* *ideilb* “secundum idem exemplar,” Z. 583) = Bret. and Corn. *warn*, unless, indeed, this be the Ir. *iarn* = ivarn. The root is GAR. See Commentary, No. 469, and compare *γῆρας*, Eng. crow.

*Fortachtaigim*, I assist, a denominative from *fortacht*, or, as spelt in the Tract, No. 727 (Comm. p. 90), *furtacht*. It may be interesting to put together here the verbal forms found in these glosses:—

Active, Pres. indic. 1st sing. (i-stems), *fortachtaigi-m*, 1; *atchi-mm*, 52; *aitchi-mm*, 141; *tegin*, 261.

3rd pl. *ditnet*, 76; *it*, 49.

Pret. act., 1st sing. *sechmailliūs*, 240. 3rd sing. *atber-t*, 2 (an ð-stem); *dotbet*, 2.

Imper. 2nd sing. act., *ditin* passim; *bi*, 147.

Conjunctive 1st sing., *sroin*, 252 (leg. *sróinam*?); *dichuirer*, 261; *etelaiger*, 264.

2nd sing., *torta*, 139; *túairge*, 149.

3rd sing., *bena*, 62; *féda*, 253; *sroena*, 255.

” *erchisse*, 265; *imme*, 58; *ónentaige*, 260; *sraine*, 7; *úaimnige*, 65.

3rd plnr., *bertnaiget*, 80; *remtusaiget*, 23; *chomforbit*, 194; *ditnet*, 19; *dídnét*, 40; *fidat*, 43; *dechat*, 59.

Relative present: *bis*, 133.

Passive, 3rd sing. pres.: *asberar*, 1, 2 (an ð-stem), for *asberthar*; *imarchoirther*, 268 (conjunctive).

Pret. participle: *nemtroeta* (*troeth-ta*), 66; fut. participle: *ingerrtha*, 19.

Verbal noun: *clód*, 44; *imdegail*, 147; *gnáthugud*, 56; *suidiugud*, 4.

No. 4. *Iar suidiugud* (gl. posito). This mode of making the pret. part. pass. is common in Middle Irish; see, for example, Leab. Breacc, 79 b (cited Petrie, R. T. 437), where *coilech* in *choimded iarna chumtach* translates the “calix Domini scrinio reconditus,” of what is said to be the Ven. Bede’s abstract of Adamnán’s work, *De Situ Terræ Sanctæ*, &c.

No. 6. *Guassacht*, danger; *guassacht*, in Z. 28, 61. Cf. the man’s name, Gósact (*Gosactum filium Mil-* con Maccubooín, Book of Armagh, 11 a, 1).

No. 7. With *sroene* we may perhaps connect W. *rhynod*, “agitation;” *rhynu*, “to shiver, to shake;” *sroin*, 252; *sroena*, 255; Mod. Ir. *sraoinim*, “I defeat;” Gael. *sraon*, “make a false step,” “fall sideways,” “stumble,” “rush forward with violence;” *sreim*, “deviate.”

No. 8. *Forba*, cf. *forbe*, Z. 15, dat. sing. *iar forbu* in *gnimo*, “after the completion of the work,” Z. 1068.

No. 10. *Dimaines* would now be *diomhanas*. *Soegail*, gen. sing. of *soegal*, O. Ir. *saigul*, Z. 731. I know  
not

not if this be connected with W. *hoedel* (*vita*), Z. 125, Bret. *hoal*. The resemblance to *sē-culum* is, perhaps, deceptive.

No. 11. *Impide* is, perhaps, = *imb-bide*. Cf. Goth. *bidjan*, *bidan*, A. S. *gebede*, Eng. *bid*, *beadsman*, &c.

No. 20. *Co-hairithe* for *co-hairighthe*, an adverb formed from the adjective *airighthe* (O. Ir. *airegde*, Z. 233), by prefixing *co*, now *go*; connected are *airechas* (*principatus*), Z. 233; *airech* ("primus, anterior," Z. 67, note) = W. *arg* in *arg-lwydd?*

No. 28. *Adntes*, apparently *adan-tes*; *adhanaim*, "I kindle" (W. *en-ynu*, root *AN?*). As to *tes*, v. Commentary, No. 5.

No. 39. *Dluith*, v. *supra*, Commentary, No. 636. Cf. *dluthad*, *infra*, No. 61, and W. *dyludo*, "to adhere," from the W. word it would seem as if *dluith* stood for *du-luith*: cf. *dliged* = W. *dyled*.

No. 43. *Fedat* (gl. *valeant*), *feda*, gl. *possit*, 89, read *fēdat*, *fēda*, and compare *nír fētsat* a hescaine do *forchálu*, "they could not avert his malediction." *Fled dúin nan ged*, 28; *ni fēdann fer tingaile a togluasacht*, "a parricide cannot move it," ibid. 82.

No. 44. *Clód* = W. *cludd*, "an overwhelming." *Clód* for *co-lód*. Cf. O. Ir. *imchlóud* (*imm-co-lónid*), Z. 768, 847: *imchloud* *ceneiul na diil*, "change of gender or declension," Z. 664: *timluad* (*du-imm-lód*) *agitatio*, Z. 847: *imluadag* (gl. *saltabat*), ib.; *immluadi* (gl. *exagitat*), ib.

No. 45. *Cuimleng*, cf. bid *cuimlengaithi* i. bid *conflechtsigthi* (gl. *congreendiens*), Z. 474: *coimpleanga*, O'R., "a race," Skr. root, *langh?* With *brug* cf. the Mod. Ir. *bruighedn*, "strife."

No. 49. *Ænach*, *anachdu*, in Old Ir. *6inach*, *6inachdu*: in *oinach* l. i *taibdercc* (gl. in *theathrum*), Book of Armagh, 183 b. *Óinach* is derived from *6in*, W. *un*, Old Lat. *oinos*, Goth. *ain-s*, Eng. *one*. M. Pictet (the morning-star of Celtic philology) has compared the Mod. Ir. *aon* with the Skr. demonstrative *éna*. *Bruinecha* (gl. *proretas*), *bruine*, *broine*, "prora," are O'R.'s *braine*, "prow," *braineach* i. *taoiscach*, a leader. (Cf. W. *blain*, *blaenor*, a leader; *blaenu*, to precede, and Corn. *brenniat*, gl. *proreta?*). *Stiurasmaind* is a Teutonic word, probably Old Norse, in which language there may have been *styrismenn*, n. pl. of *styrismaðr*, though I cannot quote either of these forms. Cf. A. S. *stébres man*, L. *Æðelb*, *foresteórda proreta Somn.* The Danish *styrmand* means "a mate." In Breton we have *stûr* and *sturia*. *Corr* fem. agrees in gender with Bret. *ker*, a sharp edge. W. *cwr* (for *cwrr*) is masc.

No. 52. With *atchinn* cf. *itige*, a prayer. Book of Armagh, 18 b, r.

No. 53. *Fedba*, nom. siug. *fedb*, i. e. *fedv* = W. *gweddw*, Corn. *guedeu*, Lat. *vidua*.

No. 54. *Indracca* (gl. *fideles*) cf. O'R.'s *ionnracán*, and perhaps the O. Ir. *inrice*.

No. 55. *Faismedaig*: the gen. plur. of this word occurs in Patrick's hymn: in *ernaigthib huasalathrach*, i. *tairectlaib fatha*, hi *praiceptaib apstal*, in *hiresaib fuismedach*, for which we should read *fóismedach*: cf. *fóisite* (*confessio*), Z. 41; *fóisitnib* (*professionibus*), Z. 589.

No. 58. *Imme*, apparently from a verb, *immin*, *imbim*, formed from the prep. *imm*, *imb* = *ambi*.

No. 59. *Dechat* has here, perhaps, a transitive meaning; but in Z. 1129, *arna decha* means ne *veniat*. *Uteu*; this is the O. Ir. acc. pl. masc. of *olc* (= *Ulko-s*, which is found on a Gaulish coin?). *Iarair*, a derivation from the prep. *iar*: cf. *refersam arriarair*, *Oingus*; *ar arriarair*, Corm. Ecc. 60.

No. 62. *Bena*, from *benim*, Z. 933, I strike, now *beanaim*. Cf. Goth. *banja* ( $\pi\lambda\eta\gamma\acute{\eta}$ ,  $\acute{\epsilon}\lambda\kappa\nu\zeta$ ), Engl. *bane*, Gr.  $\phi\acute{\omega}\nu\zeta$ . The root is concealed in W. *cyminedd*, "conflict," *cyn-binedd*.

No. 64. *Gráonna*, cf. perhaps W. *graen*, "rough."

- No. 65. *Uaimnige*, a denominative from ómun, fear; cf. W. *ofni*, to frighten; Gaul. *Exobnus*.
- No. 66. *Inillius* (gl. *tutela*, gl. *tutamini*, *infra*, No. 140), derived from *inill* (gl. *tuta*, *infra*, No. 74); *ro-inill* *tutissima*, No. 147. Z. 731, has *inill* (gl. tutor), but he says the reading is doubtful. *Tremeta* (leg. tremetha?) in *nemthremeta* (cf. *neimhthreabhthe*, O'R.), seems a deriv. from the prep. *tremi*, which occurs in composition (*tremi-berar* "transfertur," *tremi-tiagat* "transgrediuntur," Z. 850). *Troeta* in *nemtroeta* appears to be the part. pret. pass. of the verb *troethaim* (O'R.'a *traothaim*), I abduce.
- No. 69. With *truailnide* in *nemthruailnide*, cf. *ro-truailled*, "was corrupted," Corm. v. *Brdthair*, Eng. *trull*, Bret. *trulen*, "femme malpropre," are perhaps connected.
- No. 71. *Compur*, O'R.'s *compuir*, "body, chest, trunk," is etymologically obscure to me.
- No. 75. *Sciath*, Z. 21 = W. *ysgydyd*, Old Bret. *scoit*, Z. 114 (= scétâ), the relations of which with *scútum*, *σκῦρος*, if existing, I am unable to settle.
- No. 80. *Bertnaiget* (gl. vibrant), Z. 436, has *ro-bertaigset*, gl. vibraverunt. Has he left out *n*?
- No. 81. With *urchar*, "a dart," cf. W. *ergyr-waew*, "a flying spear."
- No. 82. *Cloï-cend* seems the W. *pen-glog*.
- No. 83. *Clechtait* (gl. soleant), from *clechtaim*, now *cleachdaim*. The same form occurs in the Leah. Breacc: γ clechtait doine a thadull γ a poccad, "and men are used to touch it and kiss it" (Petrie, R. T., 437). This seems the W. *preithiaw*, "to practise."
- No. 93. *Inned*, acc. pl. of *inne*, O. W. *engued*, Z. 149; the Corn. *eneder-en* (gl. extum) is from εὐτεπον.
- No. 94. *Sliasta*, nom. pl. of *sliasait* (now *sliasaid*), *sliasit*, gl. poples, Z. 22; *slistaib*, gl. femoribus, gl. cubis, *infra*. *Fuathroic*, *fuathrog*, "girdle," O'R., cf. W. *gwregys*, Corn. *grugus*.
- No. 95. *Fothoin*, I have not met elsewhere, and cannot say whether it is a nom. sing. fem. or a nom. pl. masc.; probably the former, as *na* is used in these glosses for the nom. pl. masc. of the article. May we compare the W. *gwadn*, "foundation"? Z. 261, has *fotha* (gl. *crepido*), dat. sing. *fothu*, Z. 999 (*rob-fothiged*, "ye were founded," ibid; *no-fothaiged*, "it was founded," Lib. Hymn., ed. Todd, p. 73), which seems cognate.
- No. 99. *Cath-barr*, "battle-hat;" *barr* (gl. *cassis*, Z. 51) = O. W. *barr* (gl. *colomaticus*). With these, I suspect, are connected Fr. *barrette*, Ital. *berretta*. Diez, however, refers them to the late Latin *berrus*.
- No. 106. *Gulbain* (gl. *rostro*), cf. nom. *gulba*: cf. O. W. *golbinoc* (gl. *rostratum*), Z. 111; W. *gylf*, a bill, or beak, Corn. *gelvin*.
- No. 107. *Bél*, "lip," cf. W. *gwefl* = vo-bel.
- No. 109. *Araid* (gl. *tempori*) for *araig*, dat. sing. of *are*, gen. *arach*. The acc. dual of this word occurs in the charm against *cenngalar* (headache), Z. 926: *im du da are* γ *fort chulatha*, "round thy two templea and on the back parts of thy head" (*clais culad*, "hollow of the poll," C.); Corn. *crieu*, gl. *timpus*, W. *ar-lais*.
- No. 112. *Malg*, "eyebrow;" Bret. *malven*.
- No. 113. *Cluassaiō* (gl. *auribus*), from *cluas* = W. *clust*.
- No. 114. *Gruadib* (gl. *genis*), from *gruaid*, W. *grudd*.
- No. 115. *Oilib* (gl. *bucis*), from *oil*, now written *oil*, with which the W. *ael* may be connected, though this means "a brow."

No. 121. *Inchosnib* (gl. tutonibus) is to me an *ἄπαξ λεγομένον*: the root seems that of *cosanaim*, I defend. Though tautones, according to an A. S. glosser, signifies eyebrows, I think that the Irish scribe understood it as meaning eyelids, especially as eyebrows (*mailgib*) occurs before, No. 112.

No. 123. *Anail* (gl. anele), W. *anadl*, Skr. r. *AN*; *an-imus*, *āv-ēmug*, Skr. *anila*, wind.

No. 125. *Giall* (gl. faucibus): cf. A. S. *ceole*, Eng. *jowl*?

No. 135. *Dibechan*, throat: *neascóid dibeachain* (gl. apostema gutturis), C.

No. 137. *Muineol* (gl. collo), W. *mwnwgl*.

No. 138. For *edinuarraig* read *edínfaarraig*, and cf. *fuarrech* (gl. clemens), Z. 778; *fuairrech*, Z. 986.

No. 147. *Bí at láirig*, "be thou a corselet," literally "be thou in thy corselet," an idiom inexplicable by me. See O'Don. Gram., 165: *bhí sé 'n a rígh*, "he was a king," lit. "he was in his king." The same idiom is found in the case of the verb subst. *td*: *tá sé 'n a šagart*, "he is in his priest," i. e. "he is a priest," ibid.; *imdegail*, protection, so in Patrick's hymn: *lám dé domm imdegail*; and see Colmán's hymn, cited *supra*, p. 57, *centair*, *altair*, genitives sing. of formations from *cen*, "cis," and *all* = *άλλο*, by means of the suffix *-tar* = Skr. *tara*; with *amainsib* cf. *dimaines*, *supra*, No. 10.

No. 149. *Thairge* (gl. retundas), v. *supra*, No. 722.

No. 151. *Dofaicsena* (gl. invisibles), apparently an adjectival n-stem, nom. sing. *dofaice*, O'R., from the particle *do* and *faisce*, which I have not met, though *faisinach*, "visible," occurs. *Retla mongach . . . do fáicsin*, "a bristly star was seen," Tighernach, cited O'Don. Gr. 443; *faiſt*, 3rd sing. fut. act. of *faisim*, I see, occurs *ibid.*, 179. With this verb M. Pictet (Beitr. ii. 87) compares Skr. *paç*, W. *paith*, "glance (from *pakti*); Skr. *spaça*, "spier;" Lat. *specio*, *specto*, &c. I have not found this form (with unaspirated *o*) in Old Irish. Z. 933 has a word, *fégad*, which seems connected:—

Mucholmoc ramcharastar ar *fégad*, ar fis  
Is airai ramcharastar nair is tend mo chris.

"Mucholmoc ("my little Colum") loved me, for (my) insight, for (my) knowledge.  
It is for this he loved me, since my girdle is strong."

Oc *fegad* (*fégad*), "seeing;" *fégaid*, "ses ye;" *Seirgl. Conc.* Aingil, apstail, ard *fegad*, "angels, apostles, a high vision!" Colm. 44; cf., too, the Mod. Ir. *feuchaim*.

No. 152. *Bir*, gen. *bera* = Lat. *veru*; *birdae*, *berach* (gl. *verutus*), Z. 46; W., Corn., and Bret. *ber*. Benfey connects *veru* with the Skr. r. *hvr*; and this would go far to explain the strange phenomenon of initial Celtic *b* = Lat. *v*.

No. 153. *Clu*, *clói* (gl. *clavi*), Z. 67.

No. 160. *Classaib*, cf. W. *clais*, trench.

No. 163. *Uille* (gl. ulnas), W. and Corn. *elin*. Cf. *ul-na*, *ώλ-ίνη*, ellen bogen, Eng. el-bow.

No. 166. *Bassa*, from *bas*, "palm of the hand," probably identical with W. *bas*, shallow, flat.

No. 170. *Asnach* (gl. costas): cf. W. and Corn. *asen* (there is a W. plur. *asen-au*). Radically connected with Skr. *asthi* (by-thems *asthan*), *δστρέον*, os, oss-is.

No. 177. *Tóna*, buttocks: cf. W. *tin*, "a tail, a bottom."

No. 185. *Glúnib* (gl. *genna*), from *glún*, W. *glin*, Corn. (irregularly) *clin*.

No. 187. *Anbronda* (gl. *talos*): O. Ir. *odbrann*, gl. *talus*, Z. 1102: Leyden Priscian, 37 *b*, Gael. *aobrunn* (where note the non-aspiration of the *b*), W. *nnfarn*. Probably a compound, the first element of which has,

- has, as Dr. Siegfried anggesta, perhapa lost an initial *p*: cf. ποδ-όγ, pěd-is, Skr. pad (Eng. *foot*, Goth. fótū is Skr. pâda).
- No. 189. With *luirgnib*, nom. *lorga*, cf., perhaps, W. llorp, shank.
- No. 192. *Salaib* (gl. bassibus), from *sal* = W. ffal (or sawdl?).
- No. 194. *Géga*, "branches," from gég = W. cang, as dég (10) = W. deng. Perhaps we may compare the Ir. (and British) tribe-name, Gangani (Γάγγανοι).
- No. 196. *Ladhar* now means a fork, a prong, the space between two fingers or two toes. O'Reilly, however, has *ladhar*, "a toe," and in Gaelic the word means hoof as well as prong, fork.
- No. 198. *Dona x. ningnib*, read dona deich ñ-ingnib, and note the occurrence of the transported *n* after *deich* (10), that number (Skr. daçan, Lat. decem) having originally ended in a nasal. So we have secht(ñ) 7, and ocht (ñ) 8, *ingnib*, dat. of *inga* = W. ewin, Skr. nakha, övve, Germ. nag-el, Eng. *nail*.
- No. 200. *Bruinde*, "breast, bosom." St. John is called Sean na bruinne; W. and Corn. bron.
- No. 203. *Ciach* = W. cyg, flesh.
- No. 205. *Immlind*, navel. Radically connected with ὄμφαλός, umbilicus, navel, Skr. nábhi.
- No. 216. *Ochsal* (which in form is almost identical with Lat. axilla, O. H. G. ahsala) is, I suspect, by metathesis for oschal, aschal: cf. W. asgall, "wing."
- No. 220. *Raip* (?) I have never met elsewhere. Can it be connected with A. S. hrife, Eng. mid-riff? But the word may, perhaps, be *indraip*, or *draip*.
- No. 221. *Scaman* (gl. pulmone), cf. O. W. *scamnhegint* (gl. levant), W. ysgyfaint, "the lights;" Bret. acévent, Corn. skefaos.
- No. 224. *Cusin tóin*, "with the anus, i. e. coelan na geraine no muine, the gut of fat or lard;" i. e. the large intestine which is covered by the omentum: *coelan*, a deriv. from *cóil*, "slender:" *geraine*, gen. sing. of some word having the same root as *geir*, tallow: *muine*, "the lard which lines the intestines of a pig." C. The Highland Society's Dict. has *muin*, "fat adhering to the entrails of an animal."
- No. 228. *Lu leith* "the spleen." Perhapa the mysterious *lewilloit* (gl. spleen) of the Cornish vocabulary, may be connected with this.
- No. 229. *Find*, "white," W. gwyn, Gaulish, Vindos; root vid, for evid, Skr. qvid alnum esse, Goth. hveita, Eng. white. *Camnaib*, nom. sing. *camm*, W. cam = cambo in Cambo-dunum, &c., see Z. 75.
- No. 231. *Lamannan*, "bladder," perhaps connected with W. *llafanog*, "liverwort."
- No. 238. *Báill*, nom. pl. of *báll*, "a member" = φαλλός (Prof. Siegfried).
- No. 240. *Asarisechmaillius*, i. e. *asa-r'-sechmaillius*, *asa*, "whose," (sing. and plur.), I cannot explain. It occurs at least twice in the Féilire, and also, spelt *isa*, in the *Battle of Magh Rath*. See O'Don. Gr. 131, 132. *Sechmaillius* is the rat. aing. pret. act. of a verb which in Z. appears to belong to the á-conjugation (the Latin first): nad *sechmaila* (gl. non omittit), Z. 849; *sechmailfam-ni* (praetreibimus), Z. 437; *sechmalfaider*, Z. 1067. In Mod. Ir. the verb in question has passed over to the í-conjugation (the Latin fourth), as we see from the form *seachmaill-i-m*; and this change seems to have taken place when our gloss was written, *sechmail-i-us* being identical in form with *rocinn-i-us* (gl. definivi), Z. 434; *baits-i-us*, ibid.; *tocuir-i-ns* (Pâtrick's Hymn), &c.
- No. 245. I do not understand thia gloss. Can *dentæib* be for *d'én-tóib*, "of one side"?
- Nos. 250, 251. *Allamuig*, "outside;" *allaastig*, "on the inside." I cannot explain these adverbs. They occur in O'Don. Gr. 263, 269.

- No. 258. *Diangalur* (gl. languor). This gloss enables me to correct my reading and version of part of one of the S. Gall incantations, Commentary, No. 222. *Diangalar fūail* (languor urinae) is the ailment against which the charm is directed.
- No. 260. *Endgai*, innocence, O. Ir *eneac*, fem., Z. 262; *innan ennac* (gl. innocentum), Z. 1003. S. Brigit is said to have been *endac*, "innocent," Leb. Breacc, cited Todd, Lib. Hymn, 65. The true spelling is *enncae*, *ennac*, and the words are probably cognate with *in-nocens* (*noceo* = Skr. नाचयामि, "I slay"). *Etilai*, dat. of *etlae*, *etla*? an abstract from the adj. *etal*, the gen. sing. neut. of which occurs in H. 2, 15, fo. 64, a (T. C. D.): *co fortacht each etail* i.e. *co forithin each glain*.
- No. 261. *Deg-gnimarthaib*. I have not met the nom. sing. of the *simplex* of this word, which must be *gnimarad*, whence O'R.'s *gniomharthaib*, "actual, active."
- No. 265. *Erchisse*, better *airchisse*. Cf. *airchissi* (gl. *parcit*), Z. 199; *airchissa*, *arcsea*, "parcat," Z. 839; *hond erchissecht* (gl. propitiatione), Z. 839. The root is probably identical with that of *cessacht*, "sparingness," *supra*, p. 64, No. 280.
- No. 267. *Cofáilid* (gl. *laetus*). Cf. *fáilte*, "gandum," Z. 94, which Z. connects with Goth. *bleiths*, O. H. G. *blidi*, A. S. *blide*, Eng. *blithe*. He also compares Lat. *laetus*, which he supposes to stand for *flaetus*.
- No. 268. *Co-ru-m-imarchoirther* exemplifies the system of impersonal flexion which has attained such a development in the Celtic verb, in consequence of the early loss of the first and second persons in the tenses of the passive. Cf. *do-chuiriur*, gl. *ascisco*, Z. 844; *imm-e-churetar* "qui tractant," Z. 447 (where the *e* is the infixd relative, changed from *a* by progressive *umlaut*); *erchuiretar*, Z. 1016, 467; "ponuntur," *adchuireddar*, "adhibentur," Z. 467; *cuirctar*, "ponunt," Z. 314; *cuire uait*, "pone a te," Z. 457. The third sing. pret. act. of the verb in our gloss occurs in the *Irish Nennius*, p. 110: *ro-imarcor Artur delb [deilb?]* Muire for a gualaind γ *ro-teilgistar na Pagain*, "Arthur carried the image of Mary on his shoulder, and cast out the Pagans."
- No. 269. *Etarfuarad* (gl. *refrigeria*), cf. *fuar*, cold. I do not understand the force of *etar-* here.

## CORRECTIONS AND ADDITIONS.

Page 2, for CARAIG read CARRIG (Old Ir. *carrie*, Book of Armagh, 10 b, 1; Med. W. *carrec*, Z. 814).

Page 4, note 15, for amann read lamann.

Page 5, No. 55, iolla is for hillia: see Commentary, No. 1005, p. 116.

Page 5, No. 57, for piataipe read piataipe.

Page 7, No. 132, scama is for squama, and lann is the O. Ir. *lann*. “Cenni am. bloscc am. *lanna*” is the gloss in the Book of Armagh, 176 b, 2, on “eciderunt ab oculis ejus tamquam scamae.”

Page 7, No. 147, for tain read tapp.

Page 8, No. 211, for fistula read festuca.

Page 9, No. 237, for manipicina read monifieina.

Page 9, No. 254, scupa is certainly for stupa, not scopae.

Page 10, No. 169, for enaimpiac read cnaimpiac.

Page 10, Nos. 272, 273, for chiromantia read chiromachia. For ptupna read sturna.

Page 11, No. 305, for eipinnaac read eipinnaac.

Page 12, No. 328, for penja read penjaæt.

Page 14, note 4, read merlaime, mer coisi.

Page 17, No. 503, read encimpiac. No. 520, read Locanus, Lochan.

Page 18, No. 575, for paipge read paipge.

Page 19, No. 621, for piapfuiilech read piapfuiilech.

Page 20, No. 643, delete [ventossus].

Page 24, No. 811, the MS. has “ercocledus ínleman.”

Page 25, No. 826, I should now read this as follows: “hic sibilus est hominis (i. e. is of the masc. gender) sibela [est feminæ “is of the fem. gender”]: sermo pri[m]us in péo popæ.

Page 25, No. 831, delete [pileus.]

Page 27, No. 863, for uipci read uipci. No. 872, read pemthectar.

Page 28, No. 890, read péiðe.

Page 31, No. 1019, read péiðeað.

Page 32, No. 1057, read dochinéalach.

Page 37, No. 4, *sái, súi*, seems the W. *syw* (Davies). The acc. sing. of the derivative *súithe* occurs (spelt *súidi(n)*) in the *Cris Finndin* (Z. 933):—

cris eoin mnchris  
raléig *súidi* nglan

“ May my girdle be the girdle of John,  
Who read pure science.”

Page 37, No. 5, for *crottârias* read *crottâria-s*. As to *croit*, I am indebted for the following note to Mr. S. H. O'Grady, who has read and annotated the foregoing Commentary with the kindness generally found among men of his wide and accurate attainments:—“ Figuratively *croit* at the present day means ‘a hump on the back’ (from the shape of the Irish harp), and the word has been introduced into the Anglo-Irish dialect. *He put a critt on himself* (*do léig sé croit air féin*) is applied to any one assuming a humpy attitude, as a jockey does when he works himself along in a race,” &c.

Page 37, No. 6, the *timpan* (gen. *timpain*), whence *timpanach* was a stringed instrument. See C.'s *Battle of Magh Léna*, p. 50, where occurs the expression *an tiompan téad-bhinn*, “the sweet-stringed *timpan*.” Cf. also Girald. Topogr. Hib., “Hibernia quidem tantum duobus utitur et delectatur instrumentis cythara scilicet et *tympano*: Scotia tribus, cythara, *tympano* et choro: Gwallia vero cythara, tibiis et choro.”

Page 37, No. 9, cf. the Cornish *renniat*, divisor, which is synonymous with *partista*.

Page 38, line 10, read 10, *Luchtaire*. I think this word is radically connected with the Latin *lucta*, “wrestling,” *luctor*, *luctator*.

Page 38, No. 13, I have now no doubt that *cathir*, &c., are stems in *e*. The stem of *cathir* (*i* a weakening of *a*) is *catharac*. With *uasal-athair* compare Corn. *huhel-tat*, A. S. *heahfæðer* = “high-father.” In the second line from the bottom of p. 38 read *áth* for *ath*, and in the last line of the note for philosophy read poetry.

Page 39, No. 14, read *erosán*. Hence the Mod. Ir. *erosántachd*, which Mr. O'Grady explains as “a kind of composition, part prose, part verse, generally consisting of very far-fetched jokes, and couched in the most difficult and out-of-the-way language at the command of the composer.”

Page 39, No. 15, *cestunach*, now *ceisteamhnach*, O'G.

Page 39, No. 16, in O. Ir. the *a* of *ard* is long.

Page 39, No. 17, *cinn* I now regard as the gen. (cf. *gilla nan each*, *gilla adairce*). The locative sing. of masc. a-stems is in O. Ir., as in Latin, identical with the gen. sing. Thus *puit*, *supra*, No. 676, is the loc. of *port*, gen. *puit*. For examples of locatives sing. of other declensions, see *Beitr. i. 335, 336*.

Page 40, No. 18, perhaps *birria* stands for *birrus*, “a cloak for rainy weather;” *unsmeðe hrægel*, “unsmooth raiment,” Ælfrie.

Page 40, No. 19, W. *gwydd*, Corn. *gûdh*. See Diefenbach’s *Celtica*, i. 134, 135.

Page 40, No. 20, *Righan* should be *Righain* (W. *rhiain*), as it is in the modern language. In Old Ir. it seems declined like a fem. i-stem. Thus the gen. pl. *rignae* occurs in an O. Ir. poem to one Áed, for a copy of which I am indebted to Herr Mone, of Carlsruhe:—

“Is bun eruinn máir miad soerda, fri baig is bunad findae,  
is gasne arggait arddbrig, di chlaind chéit ríg eít rignae,”

where, though Mone’s copy has *phinda* and *ignae*, the corrections are certain.<sup>1</sup>

Page 40, No. 24, the *t* in *sagart* may be also explained by reference to the ordinary rise of *rt* from *rd*. See Z. 70.

Page 40, No. 26, cf. the W. *clopen*, *clopa*, pen-*glog*.

Page 40, No. 27, read *táiplis*. Cf. A. S. *tæfel* (gl. *alea*) Ælf., W. *taflu*, to fling. Perhaps *táiplis* is a Celtic word.

Page 40, No. 30, the Lat. *manus*, O. N. *mund*, should have been compared with *muin-eille*. Cf. also W. *mun*, *man*.

Page 40, Nos. 33, 35, the genitives sing. of *ciabh* and *días* are respectively *céibh*, *déisc*.

Page 41, No. 36, cf. the Mod. Ir. *pras*, “hasty, quick, rash;” W. *pres* seems = *praestus*, *presto*, *prêt*.

Page 41, line 11, *for fit read faithful*.

Page 41, No. 37, I strongly suspect that *fallaing* is cognate with *pallium*, though Zeuss seems not to believe that a Celtic *f* can ever represent a Latin *p*. Cf., however, *confoirem* “comparamus,” Z. 841, and M. Pietet’s paper, *Beitr. ii.*, 84.

Page 41, No. 39, now *gruadh*, pl. *gruadhna*. Cf. also W. *grudd*.

Page 42, No. 42, hence the Anglo-Irish *losset*, “the long wooden box, with a lid and lock, often standing on trestles in a farmer’s bed-room, and in which he keeps his linen and valuables,” O’G.

Page 42, No. 44, W. *canwyl*, where *wy* as usual = *ē*.

Page 42, No. 46, I have blundered here. The hard *d* in *fedán* = an O. Ir. *t* (= O. Celtic *tt*), and *fedán* is the W. *chwythy*.

Page 42, No. 47, the root may be *VAKS*, to grow: cf. the line in *Morte d’Arthur*, “mixed with the manly GROWTH that fringed his lip.”

Page 42, No. 48, cf. *lesmac*, which glosses *privignus*, in a ninth-century MS. of Priscian,

<sup>1</sup> The MS. from which this poem is taken is preserved in the monastery of S. Paul, Carinthia.

Priscian, fo. 30, *a*, written by one Dubthach, and preserved in the University Library of Leyden, No. 67. For this and the other glosses in the same MS. I am indebted to Professor Siegfried.

Page 42, No. 49, *sessach* now means "a yoke of horses," O'G.

Page 42, No. 50. Can this *rón* (gen. *rón*) be = the A. S. *hrón*, "whale"?

Page 42, No. 51, cf. the Gael. *ceann-bhárr-easpug*, "a bishop's mitre."

Page 42, No. 55, *iolla* is *hilla*, see No. 1005, p. 117. *Maróe* = W. *monochen*.

Page 43, No. 59, also *adire-liu* (gl. *cornix*), Z. 726 (is *liu* = Gaul. *λουγός*?).

Page 43, No. 61, *riaghail* (*ia* from *é*) is the W. *rheol*.

Page 43, No. 64, perhaps *mitreta* is for *metreta*.

Page 43, No. 65, the Med. Ir. *meadar* means "a vessel," generally a churn. Hence the Anglo-Ir. *mether*.

Page 43, No. 70, *sess* is now "the board thrown out from the gunwale of a boat to the strand, to enable one to walk in dryshod," O'G.

Page 44, No. 71, Gael. *taobhan*, "rafter, beam." "*Taoibhín* means a small patch in the side (*taobh*) of a brogue," O'G.

Page 44, No. 73, *lainnéir* is a living word along the Shannon, and means "lanyard," C. Perhaps both the English and Irish words are taken from the French *lanière*.

Page 44, No. 75, now *coróinn*, gen. *coróinneach*, O'G.

Page 44, No. 77, the reading of the quatrain here given is justified by the fac-simile given by Dr. Ferdinand Keller in his *Bilder und Schriftzüge u. s. w.*, plate xi.: *reinim* should be *réimim*, and *oa*, *óa*.

Page 45, in the paradigm of the article the hypothetical stem is inaccurate. In the masc. it should be *SANDA* (ex *SANNA*, SA-SMA (?)); in the fem. *SANDÁ* (ex *SA-SMÁ*?): in the neut. nom. and acc. sing. *sa*. In lines 3 and 6, for *sanad*? read *sa-n*?

In the dat. pl. of *dia* read *déib* = *dévábo* (?), and compare *ματρεβό ναμανσικαβό*, p. 100, the discovery of which forms overturns Ebel's theory (here followed) as to the origin of the Ir. dat. pl. from an instrumental. O. Ir. *aib* (-*ib*), Gaul. *abo* = *abus* (fem.), Skr. *ābhyaś*.

Page 46, No. 86, *oigheann* now means "a large cauldron," O'G., who quotes from an old song, "do thuit mo bhean a n-*oigheann* na feola."

Page 46, No. 88, for *panthera* read *pantera*. Perhaps this is the French *pantière*, "a draw-net for partridges, &c.," Old Eng. *paunter* :—

"Pride hath in his *paunter* kanht the heie and the lowe,  
So that unneth can eny man God Almihti knowe."

*Political Songs of England*, ed. Wright, p. 344.

Page 46, No. 90, *leth*, W. *lled* = Lat. *lätus*, Gr. *πλάτος* (Ebel). Other examples of *leth*, meaning half-, are *leathlobhtha*, "half rotten," *leathmheisge*, "half drunk."

Note 1. If *doiros* in the following Gaulish inscription on the handle of a patera (found in 1853 near Dijon) be = the O. Ir. *dóir*, the opposite of *sóir*, the truth of the conjecture here made is established: DOIROS SEGOMARY IEVRV ALISANV, "a slave of Segomaros made (this) for Alisanos."

Page 47, No. 92, "*craos na haoine*," lit. "gluttony of the Friday," is a phrase now used of eating meat on that day, O'G.

Page 47, No. 93, *mataxa vel corductum vel stramentum, stræl vel bedding*, Ælfrie.

Page 47, Nos. 94, 95, the gen. of *bas* is *baise*. Read *baság*.

Page 47, No. 98, dare we connect *cáin* with *poena*, *ποίνη*?

Page 47, No. 99, with *féith* cf. Corn. *guiden*, gl. *cutulus*, i. e. *catulus*, a kind of fetter; also Skr. *vétasa*, arundo.

Page 48, No. 104. In the quotation from the Tripartite Life for *atcondaire* we should probably read *atcondare*, cf. *adcondare*, "I perceived," Z. 930.

Page 48, No. 106, read *scála*, now "a cup;" *caitheamh na sedla*, "cup-tossing on Hallow-e'en," O'G.

Page 48, No. 108, "*talamh*, gen. *talmhan*, is now used by correct speakers for the earth = the world, as in *druim na talmhan* = dorsum terræ, the face of the earth. But *talamh*, gen. *talaimh*, is earth in the sense of land, e. g. *dá aera talaimh*, two acres of land," O'G. (O'D. and C. do not recognise this distinction.)

Page 48, No. 110, an earlier instance is in the Book of Armagh, 11, a, 2 (top margin), "*is báile inso sis as incertus*," "there is a place here below that is *incertus*."

Page 49, No. 118, as to *grunna*, also *gronna*, *gromna*, see Z. 735, note 1.

Page 50, No. 122, "An old saying is *cró roimh oire*, 'stye before pigling' = 'counting your chickens before they are hatched,'" O'G. (*cró roimh na horcaibh*, C.).

Page 50, No. 128, *lasair* (= *laxarac*) is the W. *llachar*.

Page 50, No. 129, *camradh* is, perhaps, cognate with W. *cafñ*.

Page 50, No. 130, *read sen* (old) = *sena-s*, W. *hen*: cf. Zend *hana*.

Page 50, No. 131, *sech-rán* is obviously a deriv. from the prep. *sech*, W. *hep.* Lat. *sécurus*; Zend, *haca*.

Page 51, No. 133, delete the statement that in O. Ir. *liacc* is a cc-stem, into which I was led by a misreading of Zeuss's (corrected *supra* p. 80, No. 573); *liacc* was and is a fem. à-stem. As to *lögmar*, v. No. 792, p. 96.

Page 51, No. 137, *ossadh* is cognate with *sossadh* and *fossadh*, the common root being *stnâ*.

- Page 51, No. 138, cf. A. S. *mele* (*patera*), *Ælfr.*
- Page 51, No. 139. I suspect *cogad* (O. Ir. *coccad*) is con-eata, the *eata* being cognate with Gaul. *eatu*, Ir. *cath*.
- Page 52, No. 141, the dat. sing. *bairgin* is in Z. 738.
- Page 52, No. 142, read O. W. *petguerid* in the masculine. And in the third line *read nómád* (Z. 1076) for *nóim-ed*.
- Page 52, No. 145, *cogar* is probably con-gar. See p. 76, No. 469.
- Page 52, No. 148, at the end *read san(d)islindení*.
- Page 52, note 2, *bliadne*, Book of Armagh (cited *supra*, No. 676), nom. *bliadain*, is another example of the gen. plur. of a fem. i-stem. So *ilar fochraice*, Patrick's Hymn; nom. *fochrie*: *fochide*, Z. 992, 481; nom. *fochaid*: *infinite*, Z. 979; nom. infinit.
- Page 53, No. 152, cf. the Eng. *butteris*, Fr. *boutoir*.
- Page 53, No. 154, compare with *lúirech*, in its secondary sense, the Vedic charman, lit. a hide.
- Page 53, No. 156, cf. W. *mèr*, a particle, Gr. *μέπος*, which Benfey connects with Skr. *mrsh*. Cf. *tir* with *tarsh*.
- Page 55, No. 170, so *bíocon*, from Viscount.
- Page 55, No. 173, *abbdaine* (abbacy) is solely applicable to the office.
- Page 55, No. 177, W. *eglwys*, ē becoming *wy* as usual.
- Page 55, No. 179, W. *blisgyn*. *Blaesc* is now *plaosg*, "pod," and, jocosely, the "head," O'G.
- Page 55, No. 180, for *sabribarra* read *sarabara*: "sarabara sunt fluxa ac sinuosa vestimenta de quibus legitur in Daniele." Isidor.
- Page 55, No. 183, see, however, Ebel, Beitr. ii. 82, on the *Vertauschung der spiranten, f, s, h (ch)*, in Celtic.
- Page 55, No. 191, *bile* also means lip (of a jug, &c.), O'G.
- Page 56, No. 194, *faechog* is cognate with W. *gwichiad*, Corn. *guihan*.
- Page 57, No. 207, read *dreolán*, now *dreoilín*, from *deroil*, Corm., now *deireoil*, diminutive.
- Page 57, No. 209, *conn* = Lat. *canna*: W. *cawn*, *conyn*.
- Page 57, No. 211, read *festuca* for *fistula*.
- Page 57, No. 216, *ga* also means "beam:" *ga gréine*, sunbeam; *ga gealaighe*, moonbeam, O'G.
- Page 58, No. 217. I think now that the right reading may be *seideth gáithbulga*, the second word being the gen. of a *gáithbuilg*.
- Page 58, No. 220, for gen. *bláthaig* read gen. *bláthaighe*.

Page 58, No. 222, *diangalar* is wrongly rendered here: a gloss in Gildas' *Loriae* shows that its meaning is *languor*. As to the note, I now see that the *t* in perfects like *asrubur-t*, &c., is nothing but the *d* (of the root. *dhâ*), which, when following *r* or *c*, becomes *t*. This is proved by the occurrence of the form *rodamdatar*, "they suffered," in the poem following the *Féilire* (*Leab. Breacc*):—

iarna techt don rígiu	after their coming to the kingdom
rodamdatar sóethu	they suffered pains.

(The second line is glossed by ".i. rodamsat soethu .i. piana.") And I now believe that the unaspirated *t* in *domeltis*, &c., was preceded by *n*. Cf. *dognítis*, *adsaitis*, *dofuaircitis*.

Page 59, No. 227, cf. in "bello *Roth*," where Adamnán (*Vit. Col.*) alludes to the battle of Mag-Rath (= Rotomagus).

Page 60, No. 233, the spelling *sirogra* seems to show that *chiragra* was pronounced *sheeragra*.

Page 60, No. 240, "*eliath fuiresidhe* is a rude kind of harrow, made with a hurdle and stones to weight it, for light work like bush-harrowing. A regular harrow is *bráca*, or *práca*," O'G.

Page 60, No. 245, Schleicher thinks *popina* a loan-word from one of the other Italic dialects (*Zeits.* vii. 320).

Page 61, No. 246, and *lapillula*, of course, for *lapillus*.

Page 61, No. 248, read *Luch francach*. "A rat is now called simply *frannçach*," O'G.

Page 61, No. 251, C. says there is a phrase *tug sé amaise air*, "he made a grab at him."

Page 61, No. 254, *read*, possibly from *es*.

Page 61, No. 256, for *onesta* read *ouesta*, *oesta*, and cf. *obesta* beast, *Ælfr.*

Page 62, No. 257, "*baineachlach* occurs in the sense of a female retainer (unconnected with horses) in the tale of Diarmid and Grainne," O'G. (*Toruigheacht D. 7 G.*, p. 98).

Page 62, No. 262, in the fourth line of the quatrain *read* has stuck.

Page 62, No. 264, in the paradigm *read* *dib* *imbethaib*.

Page 62, No. 265, is *tiar* = *du-iar*?

Page 63, No. 266, *ol cormae* would be better rendered "a drinking of ale."

Page 63, No. 272, from *dorn* comes *duirnín*, a small handle: *read nomdurni*.

Page 63, No. 274, *splinc*, "a sharp look;" *splincín*, "a long splinter of bog-pine, used as a candle," O'G.

Page 64, No. 279, for cumail read comal, and delete the words *Gaulish ver.*

Page 64, No. 287, I think Ebel (Beitr. i. 163) errs in denying a vowel-changing power to *o*, *u*, for *lenomnaib* (gl. *lituris*), Z. 739, is surely from *linomnaib*, Lat. *lino*, *cercōl* = *circulus*, Z. 594; *felsub* = *philosophus*; and I believe that *betho*, *etho* (from *bith*, *ith*), may also be quoted as examples of the power possessed by *o*. Ebel says that in the latter instances the *o* stands for a prior *a*; and we certainly have *betha*, *etha*. But these are surely mere instances of *a* for *o*. Cf. the Ogamic genitive *Atilogdo*, which Dr. Graves reads *Apilogdo*, in Mr. Wilde's *Catalogue of the Antiquities in the Museum of the Royal Irish Academy*. Dublin, 1857, p. 136.

Page 65, No. 290. "Nighean is heard in Ireland, in names like Nóra *nighean Aodha*, Nora Hays," O'G. (O'D. and C. say this should be written N. *ní n-Aodha*).

Page 66, No. 296. These words seem not Indo-European. "Orientis partibus Adventavit *asinus*" is probably true in more senses than one.

Page 66, No. 300, cf. A. S. *feohstrang* (*pecuniosus*), *feohhus* (*ærarium*), *Ælfr*.

Page 66, No. 303, cf. the Corn. *diures* (gl. *exul*).

Page 66, No. 305. The theory here set forth is so extremely ingenious that I could not help inserting it. For my part, however, I believe that *Hérinn* is nothing but *Ivernya* (*Iovēpria*), the *v* having passed into *spiritus asper*, which has then shifted, the *é* standing for *i* (Z. 25), the *nn* for *ny*, as in the Prakrit *anya* from Skr. *anya*, the O. Ir. *moirtchenn*, from *morticinium*. Thus, *Ivernia*, *hiernna* (*Ιερνη*), whence by metathesis *hirenn*, *hérenn*. As to the irregularity in the acc., *enn* for *inn*, I have found the correct vowel in the Tripartite Life: *dorat dia heirind duitsiu* ("God has given Ireland to thee"), Egerton, 93 (Mus. Brit.), fo. 16 a, 2.

Page 68, line 4 from top. The *b* in *marb* (W. *marw*) is really a *v*, as in O. Ir. *tarb* = Gaulish *tarvos*, W. *tarw*, *fedb* = Lat. *vidua*, W. *gweddw*, *garb* = Skr. *garva*, W. *garw*, *nonbar* = a Skr. *navanvara-m*.

Page 69, note 2, add: *ind réta adgúsi optait*, Z. 978, "the things which the operative desires :" *assagussim én echtar mo dá gúaland*, "I wish a bird on each of my two shoulders." Seirgl. Conculainn.

Page 70, No. 370, now *macámh*.

Page 70, No. 372. The statement of the regular *lautvertretung* in Old Irish, and the other Indo-European languages, is here given with a brevity which, perhaps, may mislead. The following Table will be useful, and may be relied on so far as it goes, being, with the exception of the Old Irish column, taken from Curtius' *Grundzüge der Griechischen Etymologie* (Leipzig, 1858):—

Indo-European.	Old Irish.	Sanskrit.	Greek.	Latin.	Gothic.	Old High German.	Slavonic.	Lithuanian.
K	c, ch (g) <sup>a</sup>	k, kh, ch, c <sup>b</sup>	κ	c, q	h (g)	h (g)	k, č, c, s	k, sz
G	g	g, j	γ	g	k	k (ch)	g, ž, z	g, ž
GII	g	gh, h	χ	h <sup>b</sup> , g <sup>c</sup>	g	g (k)	g, ž, z	g, ž
T	t, th (d) <sup>d</sup>	t, th	τ	t	th (d)	d	č	t
D	d	d	δ	d	t	z, sz	d	d
DH	d	dh	θ	f <sup>b</sup> , d, b <sup>c</sup>	d	t	d	d
P	lost <sup>b</sup> , c, f <sup>e</sup>	p, ph	π	p	f	f, v (b)	p	p
B	b	b	β	b				
BH	b	bh	φ	f <sup>b</sup> , b <sup>c</sup>	b	b (p)	b	b
N	n, lost ? <sup>f</sup>	n	γ before gutturals	n	n	n	n	n
N	n, or lost <sup>g</sup>	n, n̄	ν	n	n	n	n	n
M	m, nh <sup>h</sup>	m	μ, ν <sup>i</sup>	m	m	m	m	m
R	r	r	ρ	r	r	r	r	r
L	l	l	λ	l	l	l	l	l
Y	lost, h <sup>jkl</sup>	y	ζ, ι	j	j	j	j	j
S	s or lost <sup>j</sup>	s, sh	σ, ι	s (r)	s (z)	s (r)	s, ch, š	s
V	f, v <sup>m</sup>	v	F	v	v	w	v	v

<sup>a</sup> When c is, or has been, flanked by vowels, it becomes ch, for which g (i. e. gh) is found.

<sup>b</sup> At the beginning of a word (in *anlaut*).

<sup>c</sup> In a word (in *inlaut*).

<sup>d</sup> When t is, or has been, flanked by vowels, it becomes th, for which d (i. e. dh) is found.

<sup>e</sup> O. Ir. *fec p* is very rare. See p. 154, addendum to No. 37. I have little doubt that p occurs in *inlaut* (probably in combination with some other letter), but cannot yet quote a sure example.

<sup>f</sup> In the combination ŋc, so far as I know, the nasal is always lost in O. Ir.

<sup>g</sup> In the combinations nt, ns.

<sup>h</sup> In *auslaut*, e. g. in the acc. sing., and gen. plur. of a-stems, what I call the transported n represents a primitive m.

<sup>i</sup> In *auslaut*.

<sup>k</sup> I suspect that initial y is sometimes represented by λ, it having (as often in Greek) passed into the *spiritus asper*.

<sup>l</sup> Lost between vowels, as I believe, invariably: sometimes also in *anlaut*, e. g. in the nom. and gen. of the article.

<sup>m</sup> Initial v always becomes f. In anlaut and auslaut v (written b, sometimes f in Old Irish, bh in Modern Irish) is preserved in combination with d, l, n, r. It also occurs in varn, "your" (cf. Goth. izvara), written barn or farn in O. Ir., uarn in the Tripartite Life, bhar n- in the modern language.

Page 72, No. 397, a left-handed man is *ciotach*: *ciotóg*, "the left-hand," O'G. Lhuyd has compared W. *chwif*, "left;" *chwithig*, "left-handed."

Page 72, No. 411, *for gutter read guilter*.

Page 72, No. 412, "*breall* is the *glans penis*: also the round knob at the end of the *buailteán*, or striking part, of a flail, by which the theng is kept from flying off," O'G.

Page 73, No. 423, line 8 from top, *read*, 423, Tuata (gl. laicus); cf. TOUTIUS; and in the translation of the Gaulish inscription *read* made this temple for Belesama. Dr. Siegfried now explains EIÔRU, IEURU by the Old Ir. root IUR, found in fritamminurat "me adficiunt," fritammiorsa (gl. me adficiet), Z. 336; iúrad (gl. factum est), Book of Armagh, 189 b, 1. In the note delete the first sentence. M. Pictet is undoubtedly right in identifying Οὐιλλονέος with Villonius (Gruter, 488-5). See his learned and ingenious *Essai sur quelques Inscriptions en langue gauloise*. Genève, 1859.

Page 74, No. 428. I have no doubt now that the MS. is right in its *ruaimnech dubain*. Cf. the Skr. rôman horsehair (from rôhman), and the O. Ir. ruamnae (gl. ledix), Z. 27; W. rhawn, Bret. reûn, Ir. *ruainne* (No. 463) seem connected.

Page 74, No. 429. I think *dilechta* is the pret. part. pass. of a verb *dileicim*: cf. leicim = linque.

Page 74, No. 430, cf. aon-t-suim, "grand total," O'G.

Page 74, No. 431, delete, gl. tener, *infra*.

Page 74, No. 434, O'G. thinks cúisi (for cúise) the gen. sing.

Page 75, No. 446, *read tige*, gen. of *tig*.

Page 75, No. 462, the acc. plurals here quoted seem (with the exceptions of cairtea, náimteá) to be rather examples of metathesis rather than extension.

Page 75, line 3 from bottom, *for 469 read 463*.

Page 76, No. 465, cf. Fr. deigt de pied.

Page 76, No. 479, W. cwpan.

Page 76, No. 482, perhaps W. *od-n* in *eb-odn*, "herse-dung," may be connected.

Page 77, No. 484, *sgagaim*, "I strain, sift, winnow," O'G.; cf. Eng. *shake*?

Page 76, No. 498, delete, compare Eng. *whelp*.

Page 77, No. 508, *preachán* and *préachan* are now "a crow;" *préachán* na eccarc, "a kite," O'G.

Page 78, No. 545, *c* is not aspirated by the influence of *n*. In *sancht* the *cht* has regularly arisen from *ct*. Cf. O. Persian Bakhtis, durukhta: A. S. tæh-te, væh-te, sôh-te, from tæc-an, wæc-an, sêc-an. *Concheimnucuir*, conchechrat, are probably written in the MS. *ochoim*, *ochech*, and should have been read *cochoim*, *cochech*.

Page 79, No. 561, cf. the N. H. G. *eber-esche*.

Page 79, No. 565, hence *fraochan*, whortleberry, and cf. ἐπεικη, eriea.

Page 80, No. 570, *bráthair* now means cousin; *dearbháthair*, "brother," pronounced *dritháir*, derbráthir (gl. germane), Z. 834.

Page 81, line 7, for the earth read earth.

Page 81, No. 577, *sroll* now always means *satin*; *sioda* is silk, O'G.

Page 81, No. 587, "a bramble-brake is now *driearnach*, with the termination of which cf. *sgealparnach*, "continued pinching" (*sgealp*, a pinch); *siosarnach*, "continued whispering," O'G.

Page 82, No. 595, the W. *pyrchwyn*, "crest of a helmet;" *pyrgwyn*, "crest of a plume," may be connected.

Page 83, No. 606, *ór* is a neut. a-stem in O. Ir., and occurs in the nom. sing. with the transported *n* in the following verses, for which I am indebted to Herr Mone:—

"Is én immo fiada sás  
is nau tholl diant eslinn gúas,  
is lestar fás, is crann crín  
[nach digní toil ind rig túas.]

He is a bird round which the trap is closing,  
He is a leaky ship in perilous danger,  
He is an empty vessel, he is a withered tree,  
Whoso doth not the will of the King above.

Is ór ánglan, is nem im gréin,  
is lestar nárggit cu fin,  
is son, is alaind, is nóeb  
each óen digní toil ind rig."<sup>1</sup>

He is pure gold, he is heaven round the sun,  
He is a vessel of silver with wine [in it],  
He is prosperous, is beautiful, is holy,  
Every one that doth the will of the King.

Page 85, No. 641, read *luathgáirech*.

Page 85, No. 650, *coisínech* would properly be "small-footed."

Page 85, No. 652, add, from *gearb*, a scab.

Page 86, No. 660, for *sochoise* read *sochoise*. I cannot but think the *coscitir* here quoted is cognate with the Lat. consequor. Cf. madu coscedar (gl. ipsa consequatur), Leyden Priscian, 17 b.

Page 86, No. 666, *taithneamh na gréine*, "the shining of the sun," is a common phrase.

Page 87, No. 674, delete line 5 as far as *cruaidh*.

Page 88, No. 700, cf. O. W. *cruitr* (gl. *pala*, a winnowing-shovel).

Page 89,

<sup>1</sup> This is from the before-mentioned MS. in the monastery of S. Paul. I have ventured to correct Mone's *sar* into *sás*, his *nan* into *nan*, his *sin* into *fin*. Mr. Curry has found a poem in the Book of Ballymote, in which the above verses are incorporated.

Page 89, No. 709. I have now no doubt that *sgeota* and *sgéotha* are different words. *Sgeota* (gl. *cartesium*, i. e. *chartaceum*) seems a loan-word from *scheda*. As to *scéotha*, see Reeves' Vit. Col., 106. Du Cange, sub *v. sceta*.

Page 89, No. 716, with *bile*, "leaflet, blossom," cf. the Gaulish *Beliocanda*, "Achillea millefolium." Is not this = *folium*, *φύλλον*?

Page 89, No. 717, *cassock*, Fr. *casaque*, Ital. *casaccia*, Lat. *casa* (Diez, E. W., 91), has nothing to do with *ceis*.

Page 89, No. 720, in Sanskrit *svapna* sometimes means a dream: cf. Old Eng. *sweren*, *somnium*, *ὕπνος*.

Page 90, No. 725. If O'R. be correct in explaining *long* as enclosure, *long-phort* = *castrum* becomes intelligible.

Page 91, No. 735, for *âivs-i-s* read *âius-ti-s*?

Page 91, No. 740, for *iii.* read *iiii.* No. 741, read *Sealladh*.

Page 92, No. 744, Z.'s *muinæ* is right. Cf. *mynæ*, monile, *Ælfr.*, *mene*, Beowulf, 2403.

Page 92, No. 745, *druim* (notwithstanding the irregularity of *d* = *t*) is the W. *trwm*; so *días* = W. *twys*.

Page 93, No. 752, *arbe* (not *arpe*) is the right form. Cf. Goth. *arbja*, heir, and Skr. *arbha*, proles.

Page 94, line 5, for *yâvas* read *yavas*.

Page 94, No. 769, read *Bidhgadh*.

Page 96, No. 782, now *leamhnacht*. Cf. W. *llefrith*.

Page 96, No. 792, *Leasughadh* means, 1, to improve; 2, to manure, O'G.

Page 97, No. 795. Two other forms are *foileastrom*, *oileastrom*, O'G.

Page 97, No. 796, cf. Do *sgairt sí fá gháiridhe*, "she burst out into a roar of laughter," O'G.

Page 97, No. 797, I feel sure that the true reading of Z.'s *uudimm* is *vudimin*.

Page 98, No. 812, *Dia* (= *divas*), "day;" in the acc. sing. *dei* (*fri dei*) is still declined like an s-stem. But in the dat. *diu* (*indiu*) it has gone over to the vocalic declension.

Page 99, note, for Celtic *v* read Gaulish *v*; see, however, p. 154.

Page 100, line 12 from top, for 847 read 843.

Page 100, No. 845, for *Coindealbhthadh* we should certainly read *Coindealbháthadh*: *coideal*, from *candela*; *báthadh*, "destruction, extinguishment." Cf. *bathach*, leg. *báthach* (gl. *moribundus*), Z. 777.

Page 100, No. 846, *Taidbsiu* may be *du-ad-vad-s-tiân*. Cf. W. *gwedd*, "shape," Z. 860; *a-gwedd* = *adgwedd*.

- Page 100, note, line 11, *read ad-coth-ded-ac*; coth = Gaulish cata, W. cyd.  
 Page 101, No. 851, cf. W. *cor-lan*, "sheep-fold."  
 Page 101, No. 853, *for* now *aifrin* *read* now *aifrionn*: with *aiffrend* cf. W. *offeren*.  
 Page 101, No. 854, *gradale* for *graduale*; W. *gris-lyfr*, from *gressus*; W. *grisiau*, "steps."  
 Page 102, No. 859, *corporale* is the napkin which covers the sacred elements.  
 Page 102, No. 864, *now scóraid*.  
 Page 105, No. 884, *read* sólás, happiness, the opposite of dólás.  
 Page 106, No. 892, *read compántus*.  
 Page 107, line 11, *for di[a]ís* *read* dia és (dom-héis-se, "after me," Z. 1053).  
 No. 899, *read* *denid* (*facite*), Z. 458.  
 Page 108, No. 903, *read comthromugud*. Comhthrom now means "just, fair."  
 Page 108, No. 908, *now leoirghn̄omh*.  
 Page 109, No. 913, *now comháircamh* (áram = ad-ram?).  
 Page 109, No. 916, *now lámhágán* (applied to a child's first attempt at creeping on all-fours), from *lámh*, just as *lapadóireacht*, "groping;" from *lap* and *lapa*, "the hand," O'G.  
 Page 109, No. 918. *Comma* is, perhaps, a loan-word; κόμμα *taleatio* (*talea*, a cutting).  
 Page 111, No. 937, *for finlorg* *read* fri lorg, "on (the) track."  
 Page 111, No. 940, cf. *ingerrtha*, gl. *lacerandum*, Gildas' Lorica.  
 Page 112, No. 945, *now sméaróid*: cf. *sméar*, "a blackberry," O'G.  
 Page 112, note, *frecurthe céill* (gl. *recole*, i. e. *repone sensum*), Z. 1130.  
 Page 113, No. 952, Ir. *gres*, W. *gres*, seem likewise connected with *ghrans*.  
 Page 113, No. 955. In the last line of the quotation from Ultán's hymn I should now render *biam* by "may I be!"  
 Page 114, No. 967. In his A. S. lexicon, p. 690, Ettmüller gives "secóta -an m. tructus, trocta piscis."  
 Page 114, line 11 from bottom, *for 995* *read* 975.  
 Page 114, No. 976, there is no such word as *ainmidheach*, according to O'D. and C.  
 Page 116, No. 999, delete (from *sbhrav*?).  
 Page 117, No. 1006. In the dialect of Vannes, *blonec* means graisse, abdomen. De Courson, *Hist. des origines*, &c. Paris, 1843, p. 409.  
 Page 118, No. 1017, add W. *teneu*.  
 Page 118, No. 1029, *nuco mara* is a porpoise.  
 Page 119, line 8, *read* 1031.

Page 120, No. 1040, cf. W. *erlyn*, "pursuit; dy-lynu, "to adhere;" can-lyn, "to follow;" glyn, "adhesion."

Page 120, No. 1045. The *c* stands, I now believe, for *céd*, first; and I suspect that *céd grindi foilci* is some kind of warm lotion. The expression occurs in a passage from a medical tract with which C. has furnished me. *Log in baistithi* (nom. *baistedh*) should have been rendered "price of baptism." In the passage from O'Davoren's Glossary *read intan is i linn ḡ im biud doberar*, "when it is in ale and in food it is given."

Page 121, No. 1052, read *máthair* = *mátar*. The *ai* (*i*) is a weakened *a*. So is the *ai* (*i*) of *bráthair, athair*.

Page 125, note. I have erred in regarding and translating *oróit* as from *orate*. It is explained as a subst. in Cormae, and occurs unmistakeably as such in a piece following Sanctáin's hymn in Lib. Hymn., Rombith *oróit let a maire, "sit mihi oratio apud te, O Maria!"* See also the inscription on the case of the Book of Durrow, *supra*, p. 56.

Page 126, No. 1102. In the quotation from Cormac, *dam* should have been rendered "suffering." See the quotation and gloss from the *Leabhar Breace*, *suprd*, p. 158.

Page 128, line 12 from top. I have erred in quoting *er-t*, *var-t*, &c., as instances of pronominal agglutination. The *t* here is the regular termination of the 2nd pers. sing. of the Teutonic preterite. The pronoun, however, is agglutinated in the O. H. G., A. S., and Eng. termination of the 2nd pers. sing., *s-t*.

Page 129, line 8 from bottom, before *méza* insert *Bret.*

Page 130, note, for Rawlinson *read Laud.*

Page 134, line 20 from top, *read minimas corporis sui partes.*

Page 135, line 19 from top, the Welsh *pyn* occurs in *er-byn*, "against" (Norris).

Page 145, line 8 from top, for v. 45 *read v. 46. Gingis* (gl. *oslaicib*, "openings") occurs in Cormac's Glossary, v. *Gin* (this word is not in the Academy copy).

Page 146, to the verbal forms under the conjunctive 1st sing., add *eu-r-bam*, No. 260. This, indeed, seems the only true form here given of the conjunctive in the 1st pers. sing.

Page 150, No. 220, the gen. plur. *rap* occurs twice in a medical MS. in the library of the Royal Irish Academy (42), is ann bis an caor ar muine duib n[a] *rap* (p. 2): *Leges gaire in gaile ḡ na rap* (p. 12). No. 245, *dentæib* is for *déntaib*, "fabrefactis."

Page 151, No. 260, *oentaige*, better *óentuige*, from *óen-tuigim* = O. Ir. *óintuccu*, "I am of one mind with," "I assent," "I grant." *Tuecu* (an ia-stem?) seems cognate with the O. Latin *tongere*, Goth. *thagkjan*, Eng. think, O. Norse *thekkja*, O. H. G. *denchan*.

denchan. Can the Eng. slang-word *twig* (= understand) have been taken from the Mod. Ir. *tuigim*?

Page 151, No. 261, *gnimarthraig* is for *gnímradaib*. For *gnímarad* read *gnímrád*. The dat. pl. of *dagnímrád* occurs in the opening of the sermon in the Codex of Cambrai (Z. 1003): *aire sechethar selictu ar fédot* [nom. *féda*, *fiadu*] in *dagnímrathib*, “ut sequatur vestigia dei nostri in bonis operibus,” C. *Gníomh* now makes its nom. pl. *gníomha* and *gníomhartha*.

### GLOSSES FROM THE BOOK OF ARMAGH.

[THE following selection from the Old Irish glosses scattered through the Book of Armagh, may fitly fill a space which would otherwise remain vacant. Of these glosses, as well as of the other contents of that invaluable MS., we may soon expect a complete edition from the Rev. Dr. Reeves.]

*Ochen* (gl. *benignus*), 9, b. 1; *totmáel* (gl. *aurigam totum*), 13, b. 2; *enga* (gl. *aqua supra petram*, i. e. *fons*), *ibid.*; *duferti martur* (gl. *ad sargifagum martyrum*), 21, b. 2; *gabál'oblann* (gl. *acceptis autem v. panibus et ii. piscibus*), *gabis ailli* (gl. *benedixit illis*), *combach* (gl. *fregit*), *fodil* (gl. *distribuit*), 77, a. 1; *diledu* (gl. *ster-cora*), 81, a. 1; *indloingtis* (gl. *disecabantur*), *dúnsit l. congabsat* (gl. *continuerunt, aures suas*), 175, b. 1; *cuiimte* (gl. *ionuchus*), 176, a. 2; *tarsende* (gl. *Tarsensem*), 176, b. 2; *etalacda* (gl. *Italica*, nom. sing.), 177, a. 2; *coibdelig* (gl. *necessariis amicis*), 177, b. 2; *tecelsid* (gl. *acceptor, personarum*), 178, a. 1; *nudebthi[tis]*, (gl. *disceptabant*), 178, a. 2; *rechtire forru* (gl. *regerent[ur]*), 179, a. 1; *formuichthib i. moirtchenn* (gl. *subfuscatis, i. e. suffocatis*), 181, a. 1; *huasalsichire* (gl. *ariopagita*), *huasalterchom-rictid* (gl. *archisinagogus*), 182, b. 2; *immaet* (i. *jecit*), 183, a. 1; *sachilli* (gl. *saudaria*), *debai* (gl. *simicintia*), 183, a. 2; *et l. indeb l. iarsichid* (gl. *adquæsatio*), 183, b. 2; *berensdæ* (gl. *Beroensis*), *derbensde* (gl. *Derbius*), *arunn[f]ethitis* (gl. *sustinebant nos*), 184, a. 1; *[ad]sluindim* (gl. *appello*), 187, b. 1; *arbir* (gl. *co[h]ortis*), 188, b. 1; *muiride* (gl. *civitas Thalasa*), *dugainigud* (gl. *ad h[i]emandum*), 188, b. 2; *din-muirágu* (gl. *cum sustulissent*), *erus* (gl. *pupi*), *innaluæ* (gl. *juncturas gubernaculorum*), 189, a. 2; *fernñ siúil l. seól* (gl. *artimone*), *cimbidi* (gl. *custodias*), *dlúthsit i. infige-runt, navim*, 189, b. 1; *dindirect i. rith folo* (gl. *disintiria*), 189, b. 2.

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### III. MIDDLE-IRISH INDEX.

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#### CORRIGENDA.

[The following have been noticed during the passage of the Indices through the press.]

- P. 49, line 4, *for carpat read charpat*.  
P. 52, line 16, *for 145 read 144*.  
P. 65, note 2, delete the latter part of this note: *nis gignetar tola* means "desires (insts) did not wound them," and we have here the 3rd pers. plur. pret. active of the root *gōn*. The 3rd pers. sing. of the same tense—*gegudn*—occurs in the Féline, Oct. 23.  
P. 107, line 20, *for t̄r read t̄f̄*.  
P. 109, in the paradigm, nom. and voc. sing., *for rig read ri*.  
P. 111, line 5, *for tracing from), lorg read tracing), from lorg*.  
P. 114, line 11 from bottom, *for 995 read 975*.  
P. 120, line 4 from bottom, *for bhrātr read bhrāt̄r*.  
P. 131, line 11 from bottom, *for lumirnauth read innmir maith*.  
P. 144, line 16, *for lens read lens*.  
P. 155, line 11 from bottom, *for dēvābo read dēvabo*.  
P. 160, note 2, *for anlaut read inlaut*.  
P. 166, line 13, *for aurigam totum read totum calvum*.  
P. 162, line 14, and p. 179, *for martur read martar*.  
P. 167, col. 2, line 6, *for Sanscriticum read Sanscritum*.  
P. 168, col. 2, line 3 from bottom, for O. Ir. *d* read O. Ir. *t̄*.  
P. 170, col. 2, at *Prefixes* insert *rō* (*ru, ra*), 13, 428, 808.  
P. 174, at *barr* insert a reference to p. 148.  
P. 181, *insert tarb*, p. 159.



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A Mediæval Tract on Latin Declension, with examples explained in Irish. From a Manuscript in the Library of Trinity College, Dublin. Together with the *Lorica* of Gildas, and the Middle Irish Gloss thereon, from the *Leabhar Breac*. Edited, with a Commentary, Notes, and Indices Verborum, by WHITLEY STOKES, A. B.

1858.

Three Fragments of Ancient Irish Annals, hitherto unpublished. Edited, from a MS. in the Burgundian Library, Brussels, with a Translation and Notes, by JOHN O'DONOVAN, LL. D., M. R. I. A., Professor of Irish Literature in the Queen's College, Belfast. (*Nearly ready.*)

1859.

**LITER HYMNORUM:** The Book of Hymns of the Ancient Church of Ireland; from the original MS. in the Library of Trinity College, Dublin. Edited by the Rev. JAMES HENTHORN TODD, D. D., Pres. R. I. A., Senior Fellow of Trinity College. Part II. (*In the Press.*)

1860.

The Topographical Poems of Seaan O'Dubhagain and Gill na-naomh O'Huidhrin, enumerating the principal Families and Territories of Ireland, and their Chiefs, at the period of the Anglo-Norman Invasion. The Irish Text edited, with Translation and copious illustrative Notes, by JOHN O'DONOVAN, LL. D. (*In preparation.*)

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- II. The Annals of Tigbernach, and Chronicon Scotorum, from MSS. in the Bodleian Library, and that of Tricity College, Dublin. Edited by the Rev. W. REEVES, D. D.
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- IV. Cormac's Glossary. Edited by J. H. TODD, D. D., with a Translation and Netes, by J. O'DONOVAN, LL. D., M. R. I. A., and EUGENE CURRY, Esq., M. R. I. A.
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- XIII. The Works of Giraldus Cambrensis relating to Ireland.
- XIV. Miscellany of the Irish Archaeological and Celtic Society.

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La Duilech cam Clocharp.—*Feilire of Aengus, Ninth Century.*

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This Committee, with power to add to their number, was appointed at a Meeting held in the Board-room of the Royal Irish Academy on the 19th of August, 1859.

The work they have undertaken is, to *collect*, and *apply* money for the preservation of the ancient buildings at St. Doulagh's, so far as those venerable remains are in the possession of the Incumbent.

It would be vain to attempt, by written description, to convey an adequate idea of this curious structure. The view given above of the exterior is, necessarily, partial ; whilst the interior, to be appreciated, must be the subject of actual examination.

The Chapel commemorative of St. Duilech of Clogher, who flourished, it is said, about the year 600, has been visited by Antiquaries and Ecclesiologists, the most learned and careful, from various countries ; and all these, though agreeing as to its great antiquity, differ, and are in some measure at fault, when they attempt to explain its original design and subsequent use and history.

It exhibits the strangest incongruities of style ; and every period of Church Architecture—from the primitive square-headed doorway and window to the ornate Perpendicular—has some representative in the building. The outer walls are in excellent preservation, and the *stone roof* is, perhaps, without an equal in these kingdoms ; although, according to some of our antiquaries, it must now be at least *seven centuries* old.

The building contains seven apartments, to which different names have been given by writers anxious to advance different theories. Archdall, for instance, describes it as an abbey ; others, as an anchorite's cell. But setting aside theories, one fact remains, and that is, that this building, in danger of being lost to the world, is unique, and, as an architectural enigma, unmatched in Europe.

The simple task which the Committee propose to themselves is to preserve and hand down for future study the conditions left of this unsolved problem. To accomplish this, they appeal to the general Public ; they seek the sympathy and assistance of those who love to study the History and Monuments of Ireland ; and they remind all, in the concluding words of Dr. Reeves's " Memoir," that " just as England has inherited her noble cathedrals from a religion which she now disowns, so we may blamelessly, nay, laudably, cherish so precious an architectural gem as St. Doulagh's Chapel, though it be diverted from its original use ; and, without sacrifice of principle, or misapplication of money, admire and preserve it."

The Committee will present to each Subscriber of £1, or Collector of £2, a Copy of the beautiful Photograph of the building, lately taken by Mr. Allen, together with Dr. Reeves's " Memoir of the Church of St. Duilech," containing a Paper read before the Royal Irish Academy, on the 11th April, 1859.

Subscriptions will be thankfully received by the Treasurer, LORD TALBOT DE MALAHIDE, Castle, Malahide; or at the ROYAL BANK, Foster-place, Dublin ; or by any Member of the Committee.

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### A R C H I T E C T ' S   R E P O R T .

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The following is the Report of the Architect, Mr. SLOANE, as read before the meeting held in August at the Royal Irish Academy :—

“ At the request of the Rev. W. S. Kennedy, I visited the ancient building of St. Doulagh's, in this county, on the 2nd of June last, and made a survey of same, with the view of laying before you a statement of what is required to place the building in a state of repair sufficient to insure its preservation for many years hence ; and I have prepared drawings to exhibit the appearance of the building externally, when those repairs shall have been made. Commencing with the cell in which is the supposed tomb, I find that there are eight openings, now wholly or in part blocked up with masonry : those I propose to have filled with metal sashes, glazed in quarries with moderately strong glass. I propose to repair the tomb by restoring the cavetto moulding, a portion of which remains, and flagging over the top ; I would hack off the plastering, which appears modern, and wedge up the vaults with slates in Portland cement, giving the whole a thorough cleansing. I propose to adopt the same course with the next apartment, which I call the *Oratory*, thoroughly repairing the vault and cementing it with Portland cement ; and, to impart extra strength, I would tile the floor of the apartment over it with a layer of fire-clay tiles, laid in cement. I would also repair the stairs in this part of the building, and rebuild the parapet wall to a height of about two feet nine inches, which would not interfere with the light from the principal south window ; the *hagioscope* to be glazed with ribbed glass. The different recesses I would have repaired, and the *Piscina* restored to its original niche in the south wall. In the long apartment over the Oratory, I propose plastering the vault with Portland cement, and forming the curve, as far as possible, to its original shape ; the pieces of concrete with which it is composed affording an excellent key for the plaster. I would repair the seat of the south window, and restore the west window to correspond with the east ; repairing its seat also, and restoring the steps that lead up to the floor of the west end, over the small *mezzanine* cell which is over the tomb cell. As for the exterior, I propose raking out all the old joints carefully, and re-pointing with cement. The only portion that is at all ruinous is the western corner, and that I would have shored up, each stone carefully removed, and reset exactly in its proper position. The battlements of the tower should be all repaired, the stone roofs re-pointed in cement, and all vegetation carefully removed.”

The amount of Mr. Sloane's estimate for these necessary repairs is under £150.

He concluded his Report thus :—

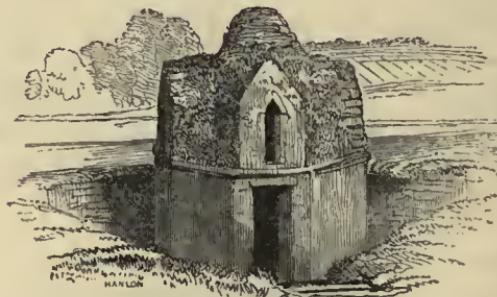
“ It may be perceived that I have avoided any attempt at *restoration*, excepting, as in the parapet of the tower, I could do so without any doubt of its propriety. I have thus, in a general way, endeavoured to show what I would propose to effect in the way of repairs. These repairs completed, and the whole finished, I could not consistently recommend the building to be locked up and left to its fate ; but, for the preserving of it, I would suggest that it be used as a school, for which I believe it is amply extensive ; and very little beyond what I have recommended as neces-

sary repairs for its preservation would make it available for that purpose. I further beg leave to state, that I have examined this subject in various ways, and thought of it for years, and the pleasure I would otherwise have enjoyed in contemplating the interesting object in question, both in an architectural and antiquarian point of view, has always been marred by the existence of the modern structure adjoining, which is calculated to offend the experienced and practical eye; and while I think of the comparatively easy task of removing this deformity, and erecting a chapel more in keeping with the building which we all wish to preserve, I feel the matter has only to be brought under the notice of such a meeting as this to have the desired ends accomplished. Of the former existence of some building that was removed to make way for the present church, I have no doubt; and it is on the supposed site of that building I would erect the chapel or nave, using the cell in which the tomb stands as a vestry. The expense of such a chapel would be under £500."

Mr. Sloane produced the ground plan and a full design of such a nave, to give one hundred sittings in twenty-five open pews, extending north the tower, having the reading-desk and pulpit at the end next the *hagioscope*, the side slant of which would then again transmit to the congregation the light of the old east window.

ABSTRACT OF MR. SLOANE'S ESTIMATE, SUBMITTED TO MEETING.

Exterior, . . . . .	£61	17	6
Cell, . . . . .	16	11	6
Oratory, . . . . .	25	17	0
Chamber over Cell, . . . . .	7	2	6
Chamber over Oratory, . . . . .	15	16	6
Staircases, . . . . .	3	10	0
	130	15	0
Contingencies, at 10 per Cent., . . . . .	13	1	0
Total, . . . . .	£143	16	0



St. Doulagh's Well.









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